THE UNIVERSITY OF ALBERTA

THE NATURE OF HUMAN CONSCIOUSNESS

by

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ABSTRACT

The purpose of this thesis is twofold: (a) to introduce the general concepts, current research and therapeutic applications of a psychology of human consciousness; and, (b) to synthesize many areas of study which presently contribute to a renewed area of concern for a psychology of human consciousness. Drawn from the fields of psychology (humanistic, developmental, learning and social), anthropology, philosophy, mystical religion and physiology, this thesis provides insights into human consciousness.

Chapter II considers the limitations of a psychological paradigm which excludes from its field of study "human consciousness." Psychologists are now extending the boundaries of scientific inquiry and our conception of human capacities by studying consciousness. Chapter II introduces the reader to several scholars currently investigating human consciousness.

Chapter III considers the composition of "ordinary consciousness." Concentrating upon this phenomena, the psychology of human consciousness has foundations from which to explore alternative states of consciousness. Chapter IV considers the "deautomatization" of ordinary consciousness. Deautomatization results in a perceptual and cognitive structure which differs from ordinary consciousness.

Two major modes of consciousness exist in man. Chapter V describes these two modes as the "action" and "receptive" modes; the action mode being analagous to ordinary consciousness. When the action mode is deautomatized, the receptive mode emerges. Chapter VI reviews

methods available to deautomatize ordinary consciousness and shift to the receptive mode. Emphasizing personal experience of the receptive mode, Chapter VI reviews twenty-eight "therapies" currently used to facilitate self-integration and self-actualization.

This thesis serves as an introduction to the psychology of consciousness, providing basic frameworks and foundations for further advances in the area, in three ways: (a) by introducing major concepts and themes which currently pervade this new psychology; (b) by introducing contemporary research contributing to a psychology of consciousness; and, (c) by introducing methods available to promote self-integration and self-actualization.

To all of you, who in your own ways, have helped in this creation:

May the longtime
Sun shine upon you
All love surround you
And the pure light within you
Guide your way home.

Your guidance, efforts, time, example, patience, encouragement, and compassion will never be forgotten. You are now a part of this work and a part of me. Bless you, always.

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CHAPTER I

INTRODUCTORY COMMENTS

The exploration of human consciousness is emerging as a significant intellectual endeavor of our time. Investigating the human mind and searching for the limits of awareness are adding to the sum of our current knowledge, stretching and modifying assumptions about perception and reality.

The exploration of human consciousness is opening new frontiers as people learn about "the farther reaches of human nature" through their own personal experience, and the advances made in the sciences. Personal exploration of "altered states" of consciousness represent a major phenomena of recent years and can be portrayed by the following "verbal collage": meditation, yoga, guru, ashram, psychedelic drugs, growth centers, human potential movement, spiritual literature, the new religions, open schools, open marriage, communes, and much more.

Personal exploration and personal experience is one way, perhaps the most important way, of studying human consciousness. There is, however, another way which until recently has been almost totally ignored. Academic and scientific exploration is emerging as a major approach for investigating "the nature of human consciousness." Academicians, being members of their culture, reflect the growing interest in "altered states" of consciousness, meditation, human

potential, new and old religions. In recent years the scientific community has added a vast amount of information relevant to the exploration of human consciousness shedding light on the physiology and psychology of different modes of consciousness.

The intent of this thesis is to assist, in a small way, regaining a lost perspective in the science of psychology. This thesis will study "the nature of human consciousness." It will attempt to do two things: to write what can be written within science, without pretending that such an approach is a complete answer; and to point to a second stream of knowledge directed toward methods of answering questions about consciousness which scientific method tends to exclude. This thesis will attempt to review and synthesize the main current of scientific material relevant to the "psychology of human consciousness." It will point to major areas of investigation and review the work of individuals presently considered leaders in the area of human consciousness. This thesis will emphasize experiential knowledge because many questions about human consciousness can only be answered personally, and experientially. It attempts to review and synthesize various methods used for exploring the experience of consciousness, continually emphasizing the importance of personal exploration. Shivas Irons once told Michael Murphy:

> Ye can only know wha' it is by livin' into it yersel'--not through squeezin' it and shovin' it--the way they do in the universities and laboratories. Ye must go into the heart of it through your own body and senses and livin' experience, level after level right to the heart of it (Golf In The Kingdom, p. 106).

This thesis relies in part on a convergence of evidence from diverse sources: research on the functions of the two hemispheres of the brain; research into the physiological parameters related to different meditative disciplines; ideas and techniques of contemporary Sufism; the ancient Chinese I Ching; psychological theory of creativity, attitude, and motivation; current scientific analysis of cognition, perception, learning and development; philosophy of India's mystics; reports on Yoga, Gestalt Therapy and the "Living Love Way." Drawn from the fields of anthropology, psychology, philosophy, mystical religion and physiology, this thesis will provide insights into the nature of human consciousness.

Chapter II considers the limitations of a psychological paradigm which excludes from its field of study "human consciousness." It claims that our primary need now, as psychologists, is to re-evaluate the premise of our work and to extend the boundaries of scientific inquiry and our conception of human capacities. In general, for the past seventy years, psychology has tended to limit its inquiry to what can be measured. Naturally, this leaves out a certain amount of data and relevant information. If a community of fishermen all possess fish nets with openings three inches in diameter, they run a serious risk of ignoring and even denying the existence of two-inch fish.

Since the psychology of human consciousness is in a period of new formation, this thesis relies, to a large extent, upon contemporary

research in human consciousness. The study of consciousness is dominated by individuals, groups and systems; it is not yet organized, nor perhaps will it ever be. Because this is the case, students interested in consciousness should become familiar with the scholars presently contributing to a "psychology of consciousness." Chapter II introduces the reader to various scholars currently investigating human consciousness. Though separate, these explorations add to our understanding of the nature of consciousness. Such investigations transcend disciplines (even cultures) with modern Western technology and science finding resonance points with ancient Eastern and esoteric traditions.

Chapter III considers the composition of "ordinary consciousness." Its two major contentions are that (a) consciousness ordinarily appears as a stream, continually active and perpetually turning from one stimulus to another, and (b) consciousness ordinarily is restrictive and selective. Chapter III asserts that personal consciousness is outward-oriented, involving action, for the most part. It seems to have evolved for the primary purposes of ensuring individual survival and acting efficiently in the material world.

If we realize, from the outset, that ordinary consciousness is something we must construct (or create) in order to survive, then we can better understand that "ordinary" consciousness is only one possible mode of consciousness. This consciousness, being a personal construction, is susceptible to change and re-design.

Chapter IV considers the "deautomatization" of ordinary consciousness. Ordinary consciousness is a personal constructions, being a construction and not a registration of the world. This construction process can be changed. By deautomatizing ordinary consciousness a more direct registration of the world is derived. Deautomatization results in a perceptual and cognitive structure which differs from the analytic, categorical, intellectual, and analytical mode of thought characteristic of ordinary consciousness. Many writers have described this process of "deautomatization" as transcending ordinary consciousness, while others describe it as regressing from ordinary consciousness. We choose to describe it as a shift to a complementary mode of consciousness.

A major theme of this thesis is that two major modes of consciousness exist in man: the intellectual (ordinary consciousness) and its complement, the intuitive. These two modes are complementary and together form the basis of a complete human consciousness. The complementarity of these two modes of consciousness is a central consideration of this thesis. Chapter IV reviews key concepts which outline the nature of the "deautomatization" process while introducing the two modes of consciousness ("bimodal consciousness").

Chapter V defines and describes two modes of consciousness defined as the action and receptive modes; the action mode being analogous to ordinary consciousness as presented in Chapter III. When the active mode of consciousness is "deautomatized," the

receptive mode of consciousness appears.

The action mode is organized to manipulate the environment. The striate muscle system and the parasympathetic nervous system are the dominant physiological agencies in its execution. The EEG shows beta waves and baseline muscle tension is increased. The principle psychological manifestations of this state are focal attention, object-based logic, heightened boundary perception, and the dominance of formal characteristics over the sensory; shapes and meanings have preference over colors and textures. The action mode is a state of striving, oriented toward achieving personal goals. It can be seen as a manifestation of one's need to act efficiently and effectively in the world. The attributes of the action mode develop as the organism interacts with its environment. A variety of physiological and psychological processes develop together to form an organismic mode, a multidimensional unity adapted to the requirements of manipulating the environment.

In contrast, the receptive mode is organized to intake the environment rather than to manipulate it. The sensory-perceptual system is the dominant agency rather than the muscle system, and parasympathetic functions tend to be prominent. EEG readings tend toward alpha waves, and baseline muscle tension is decreased. Other attributes of the receptive mode are diffuse attending, paralogical thought, decreased boundary perception, and the dominance of the sensory over the formal. The receptive mode is aimed at maximizing

the intake of the environment, and appears to originate and function maximally in the infant state. The receptive mode is gradually dominated by the progressive development of striving activity and the action mode of consciousness. As Chapter IV emphasizes, however, the receptive mode can be reactivated by various methods contributing to a process called "deautomatization."

Chapter V extends the description of the two modes of consciousness mentioned above. It reviews many of the qualitative criteria which differentiate these two modes. Contemporary science (and, indeed, much of Western culture) has predominantly emphasized the action mode and has filtered out rich sources of evidence (such as): meditation, mysticism, non-ordinary reality, the influence of "the body" on "the mind." In part, this thesis (and particularly Chapter V) is intended to open inquiry into the receptive mode, the "other" side of ourselves.

Chapter VI reviews some of the methods (traditional and modern) available to deautomatize ordinary consciousness and shift to the receptive mode. Because of our concern with personal experience of the receptive mode of consciousness, the last major chapter reviews twenty-eight "therapies" currently used to facilitate self-integration and self-actualization. Chapter VI contends that all these therapies have one thing in common: they deautomatize ordinary consciousness while facilitating the emergence of the receptive mode.

This introduction concludes with a quote from William James,

which articulates the spirit of this thesis:

> Our normal waking consciousness, rational consciousness as we call it, is but one special type of consciousness, whilst all about it, parted from it by the filmiest of screens, there lie potential forms of consciousness entirely different. We may go through life without suspecting their existence; but apply the requisite stimulus, and at a touch they are there in all their completeness, definite types of mentality which probably somewhere have their field of application and adaptation. No account of the universe in its totality can be final which leaves these other forms of consciousness quite disregarded. How to regard them is the question,--for they are so discontinuous with ordinary consciousness. Yet they may determine attitudes though they cannot furnish formulaes, and open a region though they fail to give a map. At any rate, they forbid a premature closing of our accounts with reality.

CHAPTER II

CONTEMPORARY RESEARCHERS OF CONSCIOUSNESS

> Last evening, here in Topeka, as one of the journeys on a path, a very, very old path, the path of consciousness, I in a sense, met with the Explorers Club to tell about the geography I had been mapping. The people who gather to hear somebody called Baba Ram Dass, formerly Richard Alpert, have somewhere at some level, in some remote corner, some involvement in this journey.

These were Baba Ram Dass' opening words at a lecture given in May, 1970 under the sponsorship of the Menninger Foundation, Topeka, Kansas. For two nights he shared the notes of his experiences exploring the path of consciousness. Baba Ram Dass is not the first person to share his experiences of the journey. Throughout history man has been influenced by nonordinary experiences of consciousness and throughout history man has been charting the geography of these experiences. Baba Ram Dass, however, is one of the first Western psychologists to chart the territory from a perspective amenable to the science of Western psychology. He communicates his journey using the psychological framework learned at Harvard and Stanford University.

Baba Ram Dass has explored consciousness subjectively by taking psychedelic drugs and then studying the esoteric psychologies of the East. Presently he is applying what he learned in these ways to advance the science of psychology. He says:

> Now my bringing it back is as a Western scientist. And all that stuff is helping me be able to translate it into something that is meaningful to us in the West at this moment in the work we're doing (Doing Your Own Being, p. 6).

But Baba Ram Dass' story is only one story and his way of studying

consciousness is the only one way. In the past five years many Western psychologists have begun a concerted attempt to understand the phenomena of consciousness and the various nonordinary states of consciousness. Approaching the problem empirically and theoretically they are studying such essential questions as: How does the mind work? What are the major dimensions of human consciousness? Is consciousness individual or cosmic? Is consciousness physical or mental? How does consciousness evolve? What means exist to extend human consciousness? How can our society come to terms with the individual's urge to alter consciousness? These questions are important because, as Baba Ram Dass tells us, all of us are working on the problem of consciousness on some level, and the conclusions we come to determine what we think about ourselves and the universe, how we live and how we act.

Though these questions and their answers have been ruled out of the dominant paradigm in Western psychology over the past seventy years, there now seems to be both a cultural and scientific re-evaluation (if not revolution) in process. The social transformation of recent years is well documented in current literature. One central direction it has taken is the exploration of consciousness through drugs, meditation, therapy, literature on consciousness, biofeedback, and much more. Psychologists, as members of the culture, reflect this rekindled interest in the phenomena of consciousness and are studying it enthusiastically. Otto Rank, reflecting upon the science of human psychology, claimed that human psychology was constantly being influenced by all the forces building and molding the particular civilization of which it

is an outgrowth; that every system of psychology is just as much an expression of the social order, as it is an interpretation of the same.

The new "psychology of consciousness" has quickly become a vital force in the science of psychology. The direction it is taking will be reviewed in this thesis.

I. A NEW PARADIGM IN PSYCHOLOGY

Theories of psychology change and are perforce compelled to change in order to express, as well as make intelligible, the existing state of man in his dynamic struggle and dance upon this fair earth. Presently psychology is in a difficult transition period. The human being, whom it professes to study, is currently undergoing along with his culture, significant transformation. Psychology is struggling to keep up.

Abraham Maslow said: "If the only tool you have is a hammer, you tend to treat everything as if it were a nail." Such a single tool viewpoint has been all too evident for many years in psychology, and has caused certain useful tools and productive methods to be equated with the extent of all knowledge. It can happen in such cases that those who are responsible for ringing the alarm are unknowingly devoting much of their energy keeping people asleep.

Important phenomena of altered states of consciousness have been poorly observed because of the physicalist labelling of them as epiphenomena (ephimerial, unreliable and unscientific). Experiences of these altered states of consciousness are labelled alien and categorized as

"patho" or "para" psychology. Theories and mystical speculation are called radical with no place in psychology when the poverty of the implicit paradigm fails to produce the empirical data on which it has been erected. An investigator who has never experienced the particular state of consciousness reports that his subject showed a "confused sense of identity and distorted thinking process."

When data are presented which makes no sense in terms of the implicit paradigm the usual result is not a re-evaluation of the paradigm, but a rejection or misperception of the data. The dominant paradigm in psychology today does not adequately deal with the new data on consciousness. One is tempted to infer that the dominant paradigm has been using fish-nets with openings too wide. Their fish-nets have had openings three inches wide in diameter, and unfortunately they have been ignoring, even denying, the existence of two-inch fish. Just as John Watson found it necessary to alter the paradigm of the introspectionists in order to expand scientific inquiry, so we are faced with a similar situation today, a need to return to a psychology whose scope was well stated by William James:

> Our normal waking consciousness, rational consciousness as we call it, is but one special type of consciousness whilst all about it, parted from it by the filmiest of screens, there lie potential forms of consciousness entirely different (The Varieties of Religious Experience, p. 298).

The new psychology of consciousness is presently studying two-inch fish. It redefines its subject for study and thus extends the boundaries of its own possibilities. The psychology of consciousness indicates how different states of consciousness can be viewed as

organismic modes that have an important function necessary for our growth, our vitality, and even our survival as a species. It evokes new images of man, new images of personal fulfillment, human plentitude, social relatedness and deals with the divine possibilities in man.

The exploration of human consciousness is emerging as one of the most significant and broadly-based revolutionary phenomena of this century. Investigation into the realm of the human mind and the search for the limits of spirit and awareness are adding to the sum of man's knowledge and stretching and modifying our assumptions about ourselves and reality.

The study of consciousness is still dominated by individuals, groups and systems; it is not yet "organized," nor perhaps should it be. Though separate, these explorations each add to our understanding of the nature of consciousness. Such investigations transcend disciplines and even cultures, with modern Western technology and science finding resonance points with centuries old Eastern and esoteric traditions.

II. HUMAN CONSCIOUSNESS: EXPLORATIONS, MAPS, AND MODELS

We shall begin our review of the "new psychology of consciousness" by referring to one of the most current manifestations of this psychology. Esalen Institute, in cooperation with the Association for Transpersonal Psychology, held its fourth summer institute on human consciousness, an intensive month-long (July 14 - August 10, 1974) course of seminars, focused discussion and experiential work, with a

faculty of leading researchers, practitioners and specialists.

Two central themes ran through the Institute's program. The first was the presentation of research and experiential investigations on topics such as theories of consciousness, techniques for altering and exploring states of consciousness, Jungian psychology, mythology, esoteric psychologies, parapsychology and psychic phenomena, physical correlates and brain research, mental illness and psychotherapy and the social implications of consciousness research.

The second theme was the development of perspectives for the understanding and integration of the main facets of consciousness. These perspectives include the development of languages for subjective states, the use of mythic processes, cultural support systems, theories, and systems of training and development.

The formats for the Institute included regular class sessions, one and two day seminars by faculty members, experiential exercises and practices, and group discussion. The content of the program drew upon contributions by individual faculty members presenting research, experiences and theories. The overall perspective--a structure of understanding--was woven from these contributions through the discussion and interaction of the group. The group moved toward the expansion of individual metaphors of consciousness and the development of common languages. The director also facilitated the group's interaction and helped develop focuses of communication between the group and the faculty of the Institute.

Faculty

Arthur Hastings, Ph.D., is the Summer Institute's program director. He is a specialist in language and communication with further interests in parapsychology and consciousness processes. In addition to group facilitation, he focused on relations between language, consciousness and reality; the development and use of languages for subjective states; and experience outside of language-controlled reality.

Dorothy Fadiman is an artist and writer who offers experiences using simple art techniques as a way to explore psychological processes. She works with guided imagery, art and nonverbal consciousness.

James Fadiman, Ph.D., is president of the Association for Transpersonal Psychology and a lecturer in Design Engineering at Stanford University. He is Associate Editor of the Journal of Transpersonal Psychology and is editor of The Proper Study of Man; Exploring Madness: Experience, Understanding and Research; The Practice of Psychosynthesis and Personality and Personal Growth. His seminars cover the realm of transpersonal psychology; the personality and its relation to paths of development; psychotherapy and altered states of consciousness; psychosynthesis as an integrating process.

Joan Halifax Grof, Ph.D., a medical anthropologist specializing in psychiatry and religion, was a research associate at the Maryland Psychiatric Research Institute, working primarily as a therapist and anthropological consultant in L.S.D. psychotherapy with terminal cancer patients.

Stanislav Grof, M.D., has done clinical research with L.S.D. and other psychedelic drugs for the last seventeen years. He was a research psychiatrist in Prague until 1967, and more recently, Chief of Psychiatric Research at the Maryland Psychiatric Research Center and Assistant Professor at the Department of Psychiatry and Behavioral Sciences, John Hopkins University. He and his wife analyze maps of consciousness derived from psychedelic and psychotherapeutic states and discuss cultural uses of consciousness states and the functions of those states.

Jean Houston, Ph.D., is a leading pioneer in the exploration and development of human potential. As Director of the Foundation for Mind Research, she has pursued extensive non-drug studies of altered states of consciousness, accelerated mental processes, time distortion, alternate cognitive modes, the effects of audio-visual environments, biofeedback training, the programming of dreams, the psychology of creative processes and the laboratory study of religious and peak experiences. She is co-author of The Varieties of Psychedelic Experience, Psychedelic Art and Mind Games. She has served on the faculties of religion, psychology and philosophy at Columbia, Hunter, The New School for Social Research and Marymount College. Dr. Houston specializes in the understanding and application of models of consciousness.

Stanley Keleman heads the Center for Energetic Studies in Berkeley, runs professional training groups for psychotherapists and maintains a private practice. Author of Sexuality, Self and Survival, The Human Ground and The Body is Alive and More and Living Your Dying,

he investigates the biological basis of consciousness as well as bio-energetic approaches to centering and grounding consciousness.

John Perry, M.D., a Jungian analyst in private practice, is on the faculty of the C. G. Jung Institute of San Francisco. He is Assistant Clinical Professor of Psychiatry at U. C. Medical Center and is the author of The Self in Psychotic Process, Lord of the Four Quarters, and numerous articles. In addition to presenting selected Jungian concepts, Dr. Perry analyzes mythology as consciousness and contemporary mythic processes.

Charles T. Tart, Ph.D., is Associate Professor of Psychology at the University of California, Davis. He has conducted extensive research into sleeping and dreaming, hypnosis, E.S.P. and drugs. Editor of Altered States of Consciousness: A Book of Readings and author of On Being Stoned and Spiritual Psychologies, he deals with theories of consciousness, states specific sciences and their investigation and summarizes issues and research in parapsychology.

Tarthang Tulku is an incarnate Lama of the Nyingmapa School of Tibetan Buddhism and former head of Tarthang Monastery in Eastern Tibet. He is the spiritual head of the Tibetan Nyingmapa Meditation Center in Berkeley, and is an authority on Tibetan Buddhist views of consciousness and approaches to meditation.

III. DIRECTIONS OF THE NEW PSYCHOLOGY OF CONSCIOUSNESS

The new psychology of consciousness is advancing in numerous directions which can be best reviewed by looking at these researchers

who are currently contributing to advancing the study of human consciousness. Some of these people have already been mentioned. Here we will introduce others who must be considered as important contributors to this new psychology. This is by no means a complete review but, hopefully, it provides a good indication of the new paradigm, the subjects of its study, and the directions it is currently taking. The individuals mentioned here are referred to throughout this thesis.

1. Roberto Assaglioli developed "psychosynthesis," a psychological and educational approach to development of the whole person. With roots in East and West, Europe and North America, it represents a synthesis of many traditions. Most Eastern approaches tend to emphasize the spiritual side of being, neglecting the personality level, and most Western approaches have focused on the personality side of being, paying insufficient attention to the spiritual dimensions. Psychosynthesis attempts to view man as a whole and to accord each level its due importance. Though it does postulate a transpersonal essence in man, psychosynthesis holds that man's purpose is to manifest this essence as fully as possible in the world of everyday living.

2. Arthur Deikman is currently heading research at the Institude for Consciousness Research in San Francisco. Making use of broad perspectives including psychoanalysis, Zen, and contemporary psychology, Deikman is a leading theoritician for the new psychology. Some of his published papers include: Implications of Experimentally Induced Contemplative Meditation (1966) and Bimodal Consciousness (1971).

3. Oscar Ischazo developed the Arica school and the Arica

Institute (1971) which now has training programs in cities throughout North America. The curriculum of the school is an amalgam of techniques and disciplines taken from esoteric and religious traditions of the East and West that have been developed to fit the needs of the modern American. It includes relaxation techniques, breathing techniques, emotional and mental therapy, and body awareness exercises. It has a solid foundation of personality, developmental and learning theory and, like psychosynthesis, is presently being studied and used in growth centers such as the Esalen Institute.

4. Demitri Kanellakos is a senior research engineer at the Radio Physics Laboratory of Stanford Research Institute and a practitioner of transcendental meditation. He has lectured throughout North America on the psychobiology of transcendental meditation and since 1970 has been promoting studies on the effects of T.M. on the individual at Stanford Research Institute and elsewhere.

5. Stanley Krippner is Director of Research for the New York Institute for Child Development and Senior Research Associate for the Division of Parapsychology and Psychophysics at Maimonides. In 1971 he spoke at the Institute of Psychology of the Academy of Pedagogical Sciences in Moscow, describing an eight year project, now in its final stages, involving the study of telepathy, clairvoyance, precognition in dreams, hypnosis and other altered states of consciousness. He has authored or co-authored over 200 articles in various professional journals. He is currently (1974) President of the Association for Humanistic Psychology.

6. George Leanord, senior editor of Look for 17 years and vice-president of Esalen Institute at Big Sur, is presently interested in the application of the new psychology of consciousness to social institutions, particularly to education. Two of his recent books published include The Transformation (1972) and Education and Ecstasy (1968).

7. John Lilly has primary research interest in the relation of mind to the brain. He is trained in psychoanalysis, computer theory, biophysics, neurophysiology and interspecies communication, and conducts a seminar center in Malibu and has written the books: Center of the Cyclone (1972) and Human Biocomputer (1968).

8. Ralph Metzner has studied linguistic philosophy, psychoanalysis and behaviorist learning theory; has explored both psychedelics and other methods of expanding consciousness; and has pursued an active interest in the "occult sciences." Dr. Metzner was editor of Psychedelic Review for six years, and currently (1974) is editor of The Ecstatic Adventure.

9. Claudio Naranjo: A Guggenheim Fellowship in 1966 brought him away from his posts as Professor of the Psychology of Art at Catholic University in Chile and as a research psychiatrist at the University of Chile Medical School, to the University of California at Berkeley. He has written several books including I and Thou, Here and Now (1968), On the Psychology of Meditation (1971) and The One Quest (1972).

10. Robert Ornstein is a research psychologist with the Institute

for the Study of Human Consciousness at the Langley Porter Neuropsychiatric Institute; he also teaches at the University of California Medical Center in San Francisco. He is author of The Psychology of Consciousness (1972) and co-author with Naranjo of On the Psychology of Meditation (1971). He edited a book of readings entitled The Nature of Human Consciousness (1972), widely used as a text for courses in cognition or consciousness.

11. Burl Payne, author of Getting There Without Drugs (1973) is presently involved with Bioenergetic work and biofeedback. He is president of Psycho-Physics Labs, manufacturers of biofeedback equipment. He has led workshops at growth centers such as Esalen and Kairos.

12. Baba Ram Dass, having held appointments in four departments at Harvard--the Social Relations Department, the Psychology Department, the Graduate School of Education and the Health Service (where he was a therapist)--having had research contracts with Yale and Stanford, Baba Ram Dass left these behind to do intensive study on the states of consciousness produced by psychedelic drugs. This led to several trips to India where he studied with his guru. In 1974 he lectured throughout North America reporting the findings derived from his investigations.

13. Robert Wallace, president of the Maharishi International University, is presently co-ordinating physiological, psychological and sociological research on the effects of Transcendental Meditation.

14. John White is director of education for the Institute of Neotic Sciences in Palo Alta, an organization founded in 1973 by

Appollo 14 astronaut Edgar D. Mitchell to investigate the nature of consciousness. Mr. White is also an associate of Psychic Magazine, is editor of The Highest State of Consciousness (1972) and edited Psychic Exploration (1974) for Edgar Mitchell.

Other scholars also contribute to the exploration of human consciousness. The few that have been reviewed give the reader some idea of the direction and vitality of this study. This new psychology of consciousness is presently undefined as to its boundaries and scope and what is here presented in only this writer's synthesis of many divergent areas of related interest.

Besides the sources already mentioned, this work will draw from the fields of anthropology; biology; physiology; experimental, humanistic and existential psychology; philosophy; religious studies; parapsychology and metaphysical studies; providing a tableau of insights into the present status of the new psychology of consciousness.

CHAPTER III

THE PSYCHOLOGY OF ORDINARY CONSCIOUSNESS

We begin our study of consciousness by reviewing two central ideas about the nature of ordinary consciousness. These are:

1. Consciousness ordinarily appears as a stream.

2. The direction the stream takes is a manifestation of a selective and restrictive process.

I. THE STREAM OF CONSCIOUSNESS

Ordinarily, consciousness is intrinsically active. Thoughts, sensations, images, memories . . . planning, speculating, imagining, remembering . . . continually . . . one's mind is continually turning from one thing to another. Alan Watts uses the word minding to express this aspect of the nature of consciousness. Always, we are minding.

Try an experiment. Observe your own minding. Is it ever still or blank or is it always moving?

William James, perhaps more extensively than any other Western psychologist, has described this process. He describes consciousness as a continuous stream ever-changing, ever-moving, never the same from one moment to the next. He claims:

> Consciousness then does not appear to itself chopped up in bits. Such words as "chain" or "train" do not describe it fitly, as it presents itself in the first instant. It is nothing jointed, it flows. A "river" or a "stream" are the metaphors by which it is naturally described. In talking of it hereafter, let us call it the stream of thought, of consciousness, or of subjective life (Principles of Psychology, 1, 239).

Consciousness perpetually shifts from one aspect of the stimuli surrounding us to another, to a thought of the past, to a bodily sensation, to a change in external stimulation, back and forth. The stream carves its own path continuously.

Sensory deprivation experiments have interestingly portrayed the intrinsic active nature of the mind. Even when external stimulation is not present to trigger the mind, it continues to act, even creating its own illusions, fantasies and hallucinations. In neurophysiology there has long been a question whether mind functions are a manifestation of biological and internal phenomena or are dependent on outside environment. Sensory deprivation experiments suggest the former and indicate the continuous activity and direction of the stream of consciousness.

Thus we see the intrinsically active nature of consciousness which James compares to a river or a stream. But what determines the direction which the stream will take? This is the topic of our next section. Here we will let James introduce it by taking another quote from his writings:

> Thought is always interested more in one part of its object than in another, and welcomes and rejects, or chooses, all the while it thinks (Principles of Psychology, 1, 242).

II. THE SELECTIVE AND RESTRICTIVE PROCESS OF CONSCIOUSNESS

Consider a river or a stream. What determines its path, its direction? If it were conscious, what would it think of the trees directly in its path, blocking its flow? What would it think of the

trees in the field two miles away? Would it be conscious of the fish swimming in it or the animals in the field far away?

Consider yourself. Consider your own normal consciousness, and reflect for a moment on its contents: you will find it a mixture of thoughts, fantasies, ideas and sensations of the external world. Of these, what are you presently conscious of? This paper, the chair you're sitting in, the wall over there, your thought about all this, your breathing, the noises in the room, other thoughts, fantasies, sensations . . . What have you been selecting to enter into consciousness? What have you been ignoring and restricting from consciousness? What would happen if you were conscious of all these things every moment?

We are continually selecting and restricting from consciousness data from the external world. We are never conscious of all that is there. Personal consciousness is not a perfect mirror of the immediate external reality. We also generate our own internal stimuli--thoughts, internal organ sensations, muscular activities, pains, feelings and much more. These processes all occur simultaneously, and continue as long as we are alive; yet we are certainly not aware of each process at each moment. Our personal consciousness, then, cannot fully represent the external world or even our internal world, but consists of an extremely small fraction of the entire reality. We do not even possess the sensory systems to receive many energy forms.

Many questions arise once we realize that our personal consciousness is extremely limited. What is the nature of our experience of the

world? What determines our particular stream of consciousness? Why is personal consciousness selective and restrictive?

Personal consciousness is outward-oriented, involving action for the most part. It seems to have the primary purpose of ensuring biological survival and satisfying individual needs. Ordinary consciousness is something we must of necessity construct or create in order to function soundly and efficiently in our world.

This is a major point for almost every person who writes about consciousness. It was a major point of the Sufis, Zen scholars, Gurdjieff, Aurobindo and other mystics, Alan Watts, William James, and more recently has been documented by learning theorists, perception theorists, neurophysiologists, biologists and linguists.

We will briefly review these sources presenting a wide variety of material which explicitly shows the selective-restrictive nature of ordinary consciousness, the consequences of that, and the significant directions we can go from that understanding. When a synthesis of the material in this area is made, it becomes a large body of literature impossible to present comprehensively in the space allotted here.

For this reason we will present a variety of quotes from various authors in order to lend appreciation for the scope and depth of subject matter in this area. We will then review the material in greater detail focusing on major areas which contribute significantly to an understanding of this area.

III. VARIOUS QUOTES PORTRAYING THE "SELECTIVE-RESTRICTIVE" PROCESS OF CONSCIOUSNESS

William James: (Principles of Psychology)

> No one ever had a simple sensation by itself. Consciousness from our natal day is a teeming multiplicity of objects and relations and what we call simple sensations are results of discriminative attention, pushed often to a very high degree (p. 224, 1890).

Aldous Huxley: (The Doors of Perception)

> The function of the brain and nervous system is to protect us from being overwhelmed and confused by this mass of largely useless and irrelevant knowledge, by shutting out most of what we should otherwise perceive and remember at any given moment leaving only that very small and special selection that is likely to be practically useful. According to such theory each one of us is potentially Mind at Large. But insofar as we are animals our business is at all costs to survive. To make biological survival possible, Mind at Large has to be funneled through the reducing valve of the brain and nervous system. What comes out at the other end is a measly trickle of the kind of consciousness which will help us stay alive on the surface of this particular planet (p. 21, 1964).

Robert Ornstein: (The Nature of Human Consciousness)

> We often feel that our own personal consciousness is the external world, that we are aware of everything that exists "out there." But obviously, we are not thus aware, even at the grossest physical level since our very physiological receptors are evolved to discard information. We have no sense for high-frequency electromagnetic waves, for instance, yet they exist and are present all around us, carrying the information of television and radio. Most who have thought about the question agree: awareness is selective and limited, and is ultimately a construction (p. 149, 1972).

Burl Payne: (Getting There Without Drugs)

> We become selective about what we pay attention to; we turn off what we think is uninteresting or unimportant. If we looked at something once, we don't bother to look a second time--we think we "know" what it is like. After a while

such patterns of behaviour become habitual; we no longer have conscious control of what we let in and what we block out (p. 15, 1973).

P. D. Ouspensky: (In Search of the Miraculous)

I found that the chief difficulty for most people was to realize that they had really heard "new things"; that is, things that they had never heard before. They kept translating what they heard into their habitual language. They had ceased to hope and believe there might be anything new.

Hastorf and Cantril: ("They Saw a Game: A Case Study," The Nature of Human Consciousness)

In brief, the data here indicate that there is no such "thing" as a "game" existing "out there" in its own right which people merely "observe." The "game" exists for a person and is experienced by him only in so far as certain happenings have significances in terms of his purpose. Out of all the occurrences going on in the environment, a person selects those that have some significance for him from his own egocentric position in the total matrix (p. 193, 1972).

Aurobindo Ghose: (The Adventure of Consciousness (Satprem))

He is really walled up in himself and communicates only indirectly with the outer world within a very limited circle, in fact; he does not see others directly, he sees himself in others, himself in things and everywhere; he cannot get out (p. 86, 1970).

Ken Keyes: (Handbook to Higher Consciousness)

Your mind creates your universe. Your expectations, demands, hopes, fears, addictions, motivations, past experience, your language system, your individual accumulation of ideas, theories and intellectual stuff, your emotions, the structure and function of your nervous system and the feedback from the entire body all interact in a complex way to produce your perceptions--the "picture" you create from the energies you receive through your various senses from people and things around you--"your picture." Your perceptions are thus a joint phenomena of the observer and the observed (p. 41, 1973).

As Ken Keyes writes, "your mind creates your universe . . . your picture." Physiologically and psychologically we select some

information disregarding other. What each of us selects and rejects determines our particular picture, our particular stream of consciousness. The particular direction our stream of consciousness takes is a manifestation of a highly discriminative process.

Though we often feel that our personal consciousness is the external and internal world, we must realize that this is not the case. What we are conscious of is ordinarily an extremely limited slice of reality. This is what all the quotes tell us, and they have been presented to emphasize that point. If we are to extend our personal consciousness to encompass a wider reality, we must acknowledge the fact that ordinary consciousness is extremely limited.

Now we will review in more detail how we construct our reality by carefully editing the world without and within. We will analyze our prison.

IV. BIOLOGICAL DETERMINANTS

R. D. Laing compiled a book of his essays entitled The Politics of Experience in which his major theme is that we are born into a world where alienation awaits us. Life experiences are such that we inevitably are led away from the essential beauty and ecstasy which life could entail. We are estranged from our authentic possibilities.

Here we speak of "the politics of the nervous system." From a physiological perspective, people are such that what they perceive is basically a function of need and desire (survival function), the nervous system screening out most of the incoming data which do not facilitate

that function. As we have seen, Huxley compares the brain and nervous system to a reducing valve that allows only a trickle of incoming data which contribute to our primary business, survival. Here we will look at this "reducing-valve" function of the nervous system first in general and then, more specifically, at the "senses" themselves.

Ken Keyes, using neurophysiological evidence, supports Huxley's "reducing-valve" idea:

> . . . this tremendous mass of data going into your biocomputer second by second would be absolutely overwhelming if it were not for the underlying systems of organization that automatically abstract, classify, suppress or distribute this huge flood of incoming sensory information. Our consciousness operates on preprocessed, filtered abstractions of abstractions received from various parts of your biocomputer. . . . (Handbook to Higher Consciousness, p. 126).

Keyes describes how the organism processes information in the selective-restrictive way allowing the organism to function most effectively. He attributes this discriminating phenomenon to the reticular activating system of the brain and says the RAS is the doorkeeper to our consciousness. The RAS functions as a control system stopping the flow of some impulses from the receptors to the cortex, and facilitating the flow of others. It does the same for impulses being transmitted to the effector systems.

Our understanding of the vital functions of the RAS is based on new research within the past decade. Anatomically, the RAS is a cone-shaped complex of nerves radiating from the brain stem. The nerve fibers of the RAS determine what incoming information will be allowed to enter consciousness. Keyes says that the activities of the RAS are

comparable to what traditionally has been referred to by the term ego.

Robert Ornstein, in Psychology of Consciousness (1972) entitled a section "How the brain controls its input." He uses the work of several neurophysiologists (Pribram, Spinelli, Sperry) to show how the relationship between the input processing and the output systems of the brain affects the contents of awareness. He quotes Sperry that consciousness depends solely on the output of the brain. That consciousness depends to a large degree on the output of the brain would be largely supported by experimental research conducted in electronic brain stimulation (e.g., Belgad (1971), Kubie (1953), Penfield (1959)); sensory deprivation (e.g., Lilly (1971), Zubeck (1969)); and L.S.D. research (e.g., Aaronson-Osmond (1970), Leary (1968)). These references emphasize (as does Ornstein) the degree to which the brain selects and rejects incoming data. In other words, the brain controls its input.

The physiology of each sense organ plays an essential part in restricting and constructing our phenomenal world. We are restricted by our physical evolution to only a few sensory dimensions. We do not see infrared or hear sound frequencies beyond 15,000 cycles per second. All biological organisms are sensory selective, a function, to a large degree, of biological necessity. For example, the cells in the visual cortex are specialized to detect changes in input and to ignore constancies. The whole physiological organism is such that we respond automatically to the more complex constancies of the environment. In psychology and physiology this phenomenon is called habituation. Aware

of minute details which correspond to our organismic needs at the moment, we simultaneously tune out the consistencies of our environment of which we have no need to be conscious. Burl Payne reports we tune out perhaps 75 per cent of what lies within our sensory range. Robert Ornstein claims that we tune out the recurrences of the world by making a model of the world within our nervous system and testing input against it.

Obviously, this physiological model forms an additional active selection process imposed on the data that get through the relatively fixed reducing valve of the senses and the central nervous system.

It is not difficult to speak of the 'politics of the nervous system.' Let us conclude this section by quoting Ulric Neisser's final paragraph in his essay entitled "The Process of Vision." The theme of his essay is that our visual experience (even at the most basic level) is a constructive synthesis, based on past experience, expectation, filtering and tuning. The eye itself is not a camera, but a selective information gatherer. He might have entitled his essay 'Politics of the Eye.' He writes:

> In short, the reaction of the nervous system to stimulation by light is far from passive. The eye and brain do not act as a camera or a recording instrument. Neither in perceiving nor in remembering is there any enduring copy of the optical input. In perceiving, complex patterns are extracted from that input and fed into the constructive processes of vision, so that the movements and the inner experience of the perceiver are usually in good correspondence with his environment. Visual memory differs from perception because it is based primarily on stored rather than current information, but it involves the same kind of synthesis. Although the eyes have been called the windows of the soul, they are not so much peepholes as entry ports, supplying raw material

for the constructive activity of the visual system. ("The Process of Vision," in The Nature of Human Consciousness, p. 210).

V. PSYCHOLOGICAL DETERMINANTS

Many psychologists present the selective-restrictive viewpoint of consciousness. Earlier quotes by Hastorf and Cantril, and Ken Keyes exemplify their portrayal of the selective nature of consciousness while the quotes by Ouspensky and Aurobindo Ghose exemplify the restrictive nature of consciousness. Let us now look more closely at this selective-restrictive nature of conscious functioning.

Perhaps Jerome Bruner has best explained this element of conscious functioning. His work emphasizes that perception and learning involve acts of categorization. As we mature, we attempt to make more and more consistent "sense" out of the mass of information arriving at our receptors. Categories allow us to sort the input most effectively by focusing our awareness only on the information which relates to the category. Thus our perception is restricted though we function more effectively. Categories further restrict our perception because we begin to experience the category evoked by a particular stimulus, not the actual occurrence in the external world. As we shall later observe, language itself acts like categories when we make contact with words instead of the actual things for which the words stand.

Recent experiments in perception, particularly by the "transactionalists," demonstrate the selective nature of our perception of the environment. We continuously "bet" on the nature of reality based

upon past experience. For example, when trying to determine closeness we "bet" that the larger object is the closer which, of course, isn't always the case. The selective nature of ordinary consciousness can sometimes make us see things differently than the situation really is.

Personality theorists since Freud have studied the selective-restrictive nature of consciousness. What do we allow into consciousness and what do we reject? What material do our defensive mechanisms restrict and how can we bypass these restrictive mechanisms bringing unconscious material into consciousness? Understanding the selective-restrictive nature of consciousness has been a central issue for personality theory for many years. George Kelly, a clinical psychologist, believes that each person creates his world by means of "personal constructs." The person selects or restricts information in accordance with his "personal construct." Sometimes, however, the information is overwhelmingly against the personal construct and often times this creates crises for the individual. He struggles to fit the information into the construct though in the end it may be the construction rather than the information which must change. Festinger's cognitive dissonance theory implies a similar phenomenon. When an individual experiences tension because of conflicting desires, values, wishes, etc., he will try to reduce the tension by changing his position. It has been demonstrated that people's dissonance is reduced often at the expense of objective reality. People need to <u>make sense</u> out of their subjective predicaments and often this means selecting for consciousness the

particular things which best maintain an orderly consistent position. It is often the case that one's category, construct, value, etc., will determine one's awareness even in cases where reality clearly dictates against it.

The new awareness therapies emphasize the restrictive nature of ordinary consciousness. We do not look at things as much as we overlook them. Because of our own neglect and lack of interest we habitually ignore a large part of what is happening to us. This is important because when we make the effort to break our habits and look at what we normally overlook we are usually delighted by what we see.

Anthropologists have also demonstrated the selective-restrictive nature of ordinary consciousness. They emphasize the explicit nature of cultural influences on consciousness. For example, Edward Hall's investigation of proxemics in The Hidden Dimension (1914) shows that cultures build screens in the mind which usually remain unconscious. He shows how the selective screening of sensory data admits some things while filtering others so that experience as it is perceived through one set of culturally patterned sensory screens is quite different from the experience perceived through another. For each individual, reality is greatly influenced by what the culture teaches him is real. The concept of conditioning has been well documented by scholars in many fields. Writers such as Alan Watts, Ronald Laing, Norman Brown, Percy Bridgeman, Paul Goodman, Susan Sontag, Claude Levi-Strauss, Margaret Mead (to mention just a few), are aware of the significance of the selective-restrictive aspect of conditioning, and have stressed it in

their writings.

Let us conclude this section with a quote from the preface of Carlos Castaneda's first book The Teachings of Don Juan. Here he shows us the repressive effects of conditioning on our metaphysical assumptions. Castaneda writes:

> Anthropology has taught us that the world is defined differently in different places . . . The very metaphysical presuppositions differ: space does not conform to Euclidean geometry, time does not form a continuous unidirectional flow, causation does not conform to Aristotelian logic, man is not differentiated from non-man or life from death, as in our world. . . . The central importance of entering into worlds other than our own . . . lies in the fact that the experience leads us to understand that our own world is a cultural construct (The Teachings of Don Juan, p. 8).

In Psychotherapy East and West Watts entitles a chapter "Through a Glass Darkly," and perhaps that phrase aptly describes our world when metaphysical assumptions select and reject only certain conscious experiences.

VI. LANGUAGE AS A DETERMINANT

We have reviewed material which indicate the physiological and psychological nature of the selective-restrictive process of consciousness. This understanding is the foundation upon which a definitive study of human consciousness is constructed. Before proceeding, we shall refer briefly to two of the most important and most subtle determinants of the selective-restrictive nature of consciousness: language and desire. First, let us look at language.

Animals have no speech, and the towering superiority of man over

the animals is due almost entirely to man's gift of speech. Babies and infants up to about eighteen months of age are mentally not much superior to chimpanzees of the same age; only when they begin to speak do they rapidly out-distance and leave behind their simian cousins. Even adults show no distinctly greater intelligence than some animals so long as their minds work unaided by language. In the absence of linguistic clues man sees things, hears things, feels things, moves about, explores his surroundings and gets to know his way about, very much as animals do. But man has developed complex linguistic systems and these have had profound consequences on both himself and his universe.

Psychologists, particularly Piaget and Vyogotsky, have well documented the process of language development and made us aware of the precious gift that language is for man. Vyogotsky has developed Pavlov's description of language as a second signal system. It is the second signal system that provides the means whereby man creates a mediator between himself and the world of physical stimulation so that he can react in terms of his own symbolic conception of reality. Language, with its concepts and abstraction, provides the capacity to impose superordinate structures in the interest of comprehending things most simply and deeply. Language is one of the most powerful tools of human intelligence allowing man to gain a degree of mastery over his world.

One cannot but be awed by this gift as he watches children of any culture grow into adulthood. Piaget, Vygotsky, Bruner and others,

have made us aware of the positive aspects of our ability to formulate concepts, abstractions, etc., but not enough emphasis has been given in our current psychological literature to the selective-restrictive aspects of this process. For the purposes of this work it is important to understand the selective-restrictive nature of language.

Language is a map which allows us to function effectively in our world. Parents want their infants to speak so they can communicate their problems, needs, and desires. Educational institutions want students to conceptualize and formulate abstractions so they can understand and deal most adequately with their world. Every vocation has its own particular vocabulary which must be mastered if effective work is to be accomplished in the area.

Language is the very essence of our active life; through it we discriminate, analyze and divide the world into segments or objects which can be grasped and acted upon. The extent to which we need a particular concept or abstraction in a sector of our life determines the richness of our vocabulary. For example, the average person has only one word for snow, the skier has several, and the Eskimo many. Consider the experience of "love." Here again, the average person has only one word for love, yet he has probably experienced a variety of love states. We have not developed words for these states because love is an ineffable <u>experience</u>. Color <u>experience</u> is too; colors have only a few names compared to the wide variety of hues to which we are sensitive. For the artist, however, who works with, manipulates, and

makes color objects, the case is different. The richness of our language is a function of our need to manipulate our environment and deal effectively with our world. As such, language is a limited system.

Anthropologists have studied various language systems throughout the world, indicating how different cultures codify reality differently and what significance this has to life's experiences and basic life styles. Dorothy Lee (1950) believes that a member of a given society not only codifies experienced reality through the use of a specific language and other patterned behavior characteristics of his culture, but that he actually grasps reality only as it is presented to him in his code. The assumption is not that reality itself is relative; rather that it is differently punctuated and categorized, or that different aspects of it are noticed by, or presented to the participants of different cultures. She believes that careful study and analysis of a different code and of the culture to which it belongs, should lead us to concepts which are ultimately comprehensible, when translated into our own code. It may even, eventually lead us to aspects of reality from which our own code excludes us.

Dorothy Lee (1950) studied the language system of the Trobrian Islanders. The people of the Trobian Islands codify, and probably apprehend reality, nonlineally in contrast to our own lineal system. She gives examples of the nonlinearity of their speech. For example, when the Trobriander enumerates the parts of a canoe, he does not follow any recognizable lineal order: "Mist . . . surround me my

mast . . . the nose of my canoe . . . my sail . . . my steering oar . . . my canoe-gunwale . . . my canoe bottom . . . my prow . . . my rib . . . my threading stick . . ." The nonlinearity of their language system is reflected in their life style. For example:

> None of the Trobrian activities is fitted into a climactic line. There is no job, no labor, no drudgery which finds its reward outside the act. All work contains its own satisfaction. We cannot speak of S-R here, as all action contains its own imminent "stimulus." The present is not a means to a future satisfaction, but good in itself, as the future is also good in itself: neither better nor worse, neither climactic nor anticlimactic, in fact, not lineally connected nor removed (Psychosomatic Medicine, 12, no. 2 (1950), p. 95).

Not only is language a limited system, it further delimits our world by its relative conception of reality. We notice linearity; it fits the notation of language, and because it is noted and explicit it is conscious and unrepressed. But there is also something unnoticed and ignored, which does not fit the notation of a lineal code of reality, and because it is unnoted and implicit is unconscious and repressed. The Whorfian hypothesis, that we are unable to think outside of our language structures, takes this a step further. If we don't have a nonlineal code of reality we can't think or behave nonlineally. If we don't have words to stand for all the various hues of color we cannot think about these hues; we won't be the artists we could be if we could conceive them better.

Aldous Huxley suggests that language is a conservative structure which limits our experiences of our universe. He writes:

> Every individual is at once the beneficiary and the victim of the linguistic tradition into which he has been born--

> the beneficiary inasmuch as language gives access to the accumulated records of other people's experience, the victim insofar as it confirms him in the belief that reduced awareness is the only awareness, and it bedevils his sense of reality, so that he is all too apt to take his concepts for data, his words for actual things. That which, in the language of religion is called "this world" is the universe of reduced awareness expressed, and, as it were, petrified by language. The various "other worlds" with which human beings erratically make contact are so many elements in the totality of awareness belonging to Mind at Large. Most of the people most of the time know only what comes through the reducing valve is consecrated as genuinely real by their local language (The Doors of Perception, p. 22).

Until recently, there has not been a need to deal effectively with these "other worlds." But now there is. People are now concerned with defining aesthetic, love and mystical experiences which have been considered basically ineffable. They are finding the present language system both inadequate and delimiting in dealing with these experiences. A primary goal for the new psychology of consciousness is to develop a language (or languages) which provides for these subjective states. The first step is to fully understand the selective-restrictive nature of language.

A last point must be mentioned. All languages, all words are delimiting when we take them for reality, instead of the actual things for which they stand. For example, I point to a tree and say, "This is a tree." Obviously, this and tree are not actually the same thing. Tree is a word, a noise. It is not this experienced reality to which I am pointing. To be accurate, I should have said, "This (pointing to the tree) is symbolized by the noise tree.

Human beings are very much bewitched by words and ideas; they

forget that they are mere symbols. They tend to confuse them seriously with the real world which they only represent. This is significant as Burl Payne indicates:

> Like the ear, the eye sees through a screen of words. We depend on words to organize what the eyes see and to relieve us from the effort of perceiving what is "really there" in specific detail. Once we find the words for things, we "know" and therefore feel secure. (Getting There Without Drugs, p. 23).

Alan Watts says that the reason we confuse reality with words is that the world of words and ideas seems to be relatively fixed and rational, whereas the real world is not fixed at all. Thus the world of words and ideas seems to be so much safer, so much more comprehensible than the real world. Watts writes:

> Ordinarily, we mean that to know something is to be able to define it. In fact, however, we know a whole world that we cannot define at all, but we do not make friends with it. We are afraid of it, and are always trying to tie it up in watertight packages (Vedanta For Western Man, p. 36).

Alfred Korzybiski formulated in his "law of nonidentity," that "whatever you say a thing is, it isn't." And it isn't a thing either, for if I say that a thing is a thing, it isn't. What, then, are we talking about? He was trying to show that we are talking about the unspeakable world of the physical universe, the world that is other than words. Words represent it, but if we want to know it directly we must do so by immediate sensory contact. What we call things, facts, or events are after all no more than convenient units of perception, recognizable pegs for names, selected from the infinitude multitude of lines and surfaces, colors, and textures, spaces and

densities which surround us.

Aldous Huxley put it straight-forwardly:

> Words, words, words. They shut one off from the universe. Three quarters of the time one is never in contact with things, only the beastly words which stand for them (Getting There Without Drugs, p. 19).

Almost before a sensation enters full awareness, we pigeonhole it with a label and store the label away, neglecting the uniqueness and complexity of the sensation itself. We substitute the label for the reality. We say to ourselves, "Oh, what a lovely tree" and thinking we know all about the tree, its structure, movements, textures, noises, designs, life, we quit observing. Sometimes this is necessary and useful, for we haven't the time, energy, interest, or brain capacity to pay attention to everything. But when turning off (tuning out) becomes an automatic habit, we become losers. We come more and more to live in the dead world of static and abstract words rather than the live world of things and happenings. We begin to die to reality, victims of language and our language habits.

Words, categories, concepts; they restrict our perception because we experience the mental idea evoked by a particular stimulus, not the actual occurrence in the world. If one reflects on his stream of consciousness he will notice that it is specifically a stream of internal talk (minding in words, categories, concepts . . .). This continuous stream of internal talking is forever reducing our contact with the world. The internal talk is like a screen which stands between us and the world. It maintains our world but it delimits our

perceiving and knowing the world. Though we are not always using language in an external way, we are almost always talking to ourselves and subsequently selecting and rejecting from consciousness, continually. Don Juan, the Indian Shaman living in northern Mexico, tried to show his student Carlos Castaneda the significance of this:

> We maintain our world with our internal talk . . . Whenever we finish talking to ourselves the world is always as it should be . . . we uphold it with our internal talk. Not only that, but we also choose our paths as we talk to ourselves. Thus we repeat the same choices over and over until the day we die. A warrior is aware of this and strives to stop his talking (A Separate Reality, pp. 262-263).

VII. DESIRE AS A DETERMINANT

Man was bestowed a gift, the second signal system. Why has he developed this system and why is each individual asked to become as much of an expert as possible in working with this system? Because it is the map, the tool, which has given man the power to understand and efficiently deal with his predicament of being in the world. Language develops as a function of man's need to come to terms with himself and his world. Why does the Eskimo have eight words for snow? Why does the painter explicitly name all the various hues of colour? Why does the physicist have a special vocabulary for his work and why is the new psychology of consciousness trying to develop a language for subjective states of mystical experiences? Because they need to understand and deal effectively with their worlds. What develops into language is what men desire to work with in their world.

Our language system, into which we are born without having any say in the matter, is, of course, vastly important. Although we need it, we are both the beneficiary and the victim of its use and structure. We learn to cut up the universe according to its already prepared categories. Things that don't fit are either ignored or made to fit so that much of their life is squeezed out. We are prejudiced by our language.

I come into a world, a multitude of forces exploding upon my senses. Lines and surfaces, colors and textures, spaces and densities all surround me. If I am going to act efficiently in this world, I am going to have to develop a system to deal with these things, to gain some semblance of control over them. This I do with my tools, "thought and language." If I had no desire to act effectively with this world, I would have no need to develop thought and language. Why do I struggle to learn the vocabulary particular to educational psychology? Because I want to get my degree. Language and "minding" (thought) are the very essence of my need to be an effective actor in my world. Through these, I discriminate, analyze and divide up the world into pieces or objects which can then be grasped and acted upon. The richness of my external and internal talk reflects the extent to which I desire to apply myself to a particular sector of my environment.

In the previous section we saw how we maintain our personal world through thought and language. The major premise in this section is that desire gives rise to our thoughts and language. Try an experiment. Close your eyes and note your thoughts. Why do you suppose that

you had the particular thought you did have? If a hundred people in a single room all did this experiment at the same time, probably they would each have different thoughts. Why? Because each is concerned with a different aspect of the world. Each desires to work with a certain element in their lives.

If it is desire which gives rise to thought and language and if it is thought and language which delimit our being in the world (i.e., selective-restrictive process), then we can "by-pass" this selective-restrictive process by working on the suspension of desire. Needs, hopes and wants are strong biasing factors in personal consciousness. When hungry, we are likely to search out for food or even create food images and smells. "What bread looks like depends upon whether you are hungry or not." (Rumi). Since we continuously tune out the portions of the world which do not suit our needs, we can ignore much when in severe need. If hungry, we might not notice the river flowing by, or the people speaking to us, or our reading. At these moments, we are almost totally concerned with food and construct our world around food.

Using Maslow's hierarchy of needs we can understand why the business man busy building an empire satisfying ego needs, tunes out B-values when they don't suit his need. What does he tune in and what does he tune out at such times? . . . the financial page or Ann Landers . . . the buildings of his competitor or the flowers in his yard . . . the competitive, aggressive nature of man or the kind, loving nature or man . . . does he spend his time concerned about the

political situation or is he indifferent to it spacing out on drugs?

What about you? Desire is one of the most essential psychological manifestations that contributes to the selective-restrictive nature of consciousness. This can be a self-evident statement. What about you? "Everywhere I look I see only my own desires" (Hari Dass Baba).

Normal consciousness is constructed in light of our past experiences, our expectations and our present desires (purpose, perceived needs). We tune out those portions of our world that do not satisfy our desires at the moment. The greater the desire, the greater the particular tuning of perception, attitude and subsequent behavior. "If a pickpocket meets a Holy Man, he will see only His pockets" (Hari Dass Baba). Sufi teaching stories frequently focus on men who are too preoccupied to hear what is being said, or who misinterpret instructions because of their desires, or who do not see what is in front of them, because they were looking for something else.

The yogi philosophy portrays desire as creating the "veil" which hides the true way from the individual. Desire creates one's veil of illusion. Evolution of consciousness is described as the falling away of desire (vairag). As each one falls away, more subtle forms of desire arise. Desires continue, they are part of the dance of nature but as desires fall away, subtler ones arise which are less selective-restrictive and closer to the "objective" truth. If there are few desires, there is little bias at any one moment toward specific <u>tuning</u> of perception. One's awareness of the environment becomes

less restricted, less of an interaction and more objective. Perhaps one can best understand this process by reflecting on his own life.

A mind dominated by desire is not able to tune into the finer elements of the surrounding environment--just as a drummer who plays too loudly can keep one from hearing the flutes. To extricate oneself from desire, is a major goal of all the esoteric psychologies (i.e., Sufism, yoga, Eastern philosophy . . .). They are well aware of the selective-restrictive nature of desire even at the most subtle level.

VIII. NONATTACHMENT AND DIRECT PERCEPTION

Nonattachment is not detachment from life, as many have assumed, rather it is an attempt at total present-centeredness, an acceptance of things as they come (a surrendering), without "clinging" to things, as is said in Zen. There is no desire and no need to act. A dervish saying echoes this point: "When it is time for stillness, stillness; in the time of companionship, companionship; at the place of effort, effort. In the time and place of anything, anything."

To become free of attachment means to break the link identifying you with your desires. The desires continue: they are part of the dance of nature. Nonattachment means that one no longer thinks that he is his desires. Ramakrishna said: "What is the necessity of giving up the world altogether. It is enough to give up the attachment to it."

Normal consciousness is constructed in light of our past experience, our expectations, our needs, and our desires. One major barrier

to the development of an extended consciousness is that we continuously tune out those portions of the external environment which do not suit our needs at the moment.

Nonattachment is considered a way to remove the normal restrictions on input. If there are no desires, there is less bias at any one moment toward specific tuning of perception. Our awareness of the environment becomes less restricted, less a function of our desire at the moment, and more like a mirror.

Because of desire we need to act upon our world so we can fulfill the desire. When we begin acting upon the world we tune out almost everything which has no relevance to the satisfaction we are seeking. We focus specifically on what we have to. Acting upon the world in this way, we select for consciousness what we have to and reject from consciousness everything else. Acting, as such, negates experiencing. A mirror experiences (reflects) everything in front of it. It has no reason to do otherwise. But we do and the wish to satisfy our desires negates a fuller, objective, all-experiencing state.

Nonattachment negates the selective-restrictive effects of desire. As such, it provides for the fuller, objective, all-experiencing state. One is like a mirror experiencing everything that comes one's way. There is no reason to do otherwise. The metaphor of a mirror leads to another consideration. Many of the traditions claim to allow men to experience the world directly. The Sufis speak of attaining an "objective consciousness," others of "cosmic consciousness."

The statement is often made that one can have a direct perception of reality. Whether one can perceive "reality" directly is not yet a question for science, but some comment within the terms of psychology might be made. The ability to mirror, to be free of the normal restrictions--of the tuning, biasing and filtering processes of consciousness--may be a part of what is meant by direct perception.

This state can perhaps be considered in psychological terms as a diminution of the interactive nature of awareness: a state in which we do not select, or reject parts of the world. We do not sort the world into restrictive categories. It is a state in which all possible categories are held at once. It has also been described as a state of living totally in the present, of not thinking about the future or the past; a state in which everything that is happening in the present moment enters into awareness. This state is reached through the deautomatization of ordinary consciousness.

CHAPTER IV

DEAUTOMATIZATION OF ORDINARY CONSCIOUSNESS

According to the analysis of consciousness so far portrayed in this thesis, psychology can be seen as developing in two complementary directions. Both directions proceed from a common ground reviewed in the last chapter. Normal consciousness is selective and restrictive, a personal construction. The first direction proceeds to a fine analysis of this construction. It considers, for instance, the characteristics of transmission of the central nervous system. Several psychologists have performed experiments that demonstrate the effect of our biases and conceptions on the contents of personal consciousness. Learning theory psychologists emphasize how we form categories in order to organize our world more effectively. Educators are trying to find the most efficient way to form categories and organize knowledge. The second direction, and the one to which this thesis addresses itself, proceeds to develop practical techniques, such as meditation, for transcending the selective-restrictive, subjective nature of consciousness. It develops techniques for circumventing the "reducing valve" of normal consciousness and subsequently deals with alternative states of consciousness. Its premise is that the psychology of consciousness depends on the integration, synthesis, and recognition of the two complementary directions. At this time our psychological analysis has gone too far in only one direction and what is presently required is some integration of the "transcendent" direction into the

other. It is time to extend the boundaries of psychological enquiry to include the "transcendent" direction of consciousness. This will provide for a more complete science of human consciousness.

We continue our study of human consciousness by showing that we can change the direction of consciousness, transcend the selective-restrictive process, through the process of deautomatization.

I. DEAUTOMATIZATION

Ordinary consciousness is a personal construction. It is a construction and not a registration of the world. But this construction process can be changed. By deautomatizing ordinary consciousness a more direct registration of the world is arrived at. There are ways to deautomatize the normal selective-restrictive process of consciousness allowing for a more direct perception of reality. Aldous Huxley describes the "by-passing of the reducing valve." After describing how the nervous system acts as a reducing valve filtering for consciousness a "measly trickle" of Mind at Large, he claims that:

> Certain persons, however, seem to be born with a kind of by-pass that circumvents the reducing valve. In others temporary by-passes may be acquired either spontaneously, or as the result of deliberate 'spiritual exercises,' or through hypnosis, or by means of drugs. Through these permanent or temporary by-passes there flows, not indeed the perception 'of everything that is happening everywhere in the universe' (for the by-pass does not abolish the reducing valve, which still excludes the total content of Mind at Large), but something more than, and above all something different from, the carefully selected utilitarian material which our narrowed, individual minds regard as a complete, or at least sufficient, picture of reality (The Doors of Perception, p. 22).

For the purposes of this thesis, the process Huxley is describing

we will define as "deautomatization." (This term was introduced by Deikman (1966) to describe this process.) He says that mystic phenomena are a consequence of a "deautomatization" of the psychological structures that organize, limit, select, and interpret perceptual stimuli. One of the "spiritual exercises" that Deikman presents to demonstrate the process of "deautomatization" is contemplative meditation. He suggests:

> In reflecting on the technique of contemplative meditation, one can see that it seems to constitute just such a manipulation of attention as is required to produce deautomatization. The percept receives intense attention for abstract categorization and thought is explicitly prohibited. Since automatization normally accomplishes the transfer of attention from a percept or action to abstract thought activity, the meditation procedure exerts a force in the reverse direction. Cognition is inhibited in favour of perception; the active intellectual is replaced by a receptive perceptual mode ("Deautomatization and the mystic experience," Psychiatry, 29, no. 4, p. 329).

In the previous chapter we described the restrictive-selective nature of ordinary consciousness. This is what Deikman calls the active intellectual mode of consciousness. In this chapter we present its alternative, the receptive perceptual mode of consciousness. In this mode the mind is not active but still, enabling the individual to be more receptive. Instead of being concerned with manipulating the environment, the individual's concern is experiencing it. In order to experience this alternative mode of consciousness there must occur a "deautomatization" of the active intellectual mode.

Automatization is a hierarchically organized developmental process. Bruner's description of thinking as a process of formulating categories and fitting input into these categories exemplifies this

process of automatization. Deautomatization results in a shift toward a perceptual and cognitive structure different from the analytic, categorical, abstract, intellectual mode of thought. Many writers have described this process of "deautomatization" as transcending of the active intellectual mode while others describe it as a regression from the active intellectual mode. Perhaps it is most accurate to describe it as a shift to an alternative complementary mode of consciousness. Referring to the writers who describe "deautomatization" as a regression from the active intellectual mode of adult thought Deikman claims:

> Rather than speaking of a return to childhood, it is more accurate to say that the undoing of automatic perceptual and cognitive structures permits a gain in sensory intensity and richness at the expense of abstract categorization and differentiation. One might call the direction regressive in a developmental sense, but the actual experience is probably not within the psychological scope of any child. It is a deautomatization occurring in an adult mind, and the experience gains its richness from adult memories and functions now subject to a different mode of consciousness (Ibid., p. 332).

The Sufi and other traditions contend that our selective and restricted ordinary consciousness is to be overcome by the process of meditation, among many other possible exercises and techniques. One specific aim in these traditions is to dismantle the automaticity and selectivity of ordinary consciousness. The Sufis characterize ordinary consciousness as a state of "deep sleep" or "blindness." Gurdjieff's image is that man places shock absorbers between himself and the world. We must destroy our buffers he tells us. In Indian thought, personal consciousness involves living solely in one's constructs--the world of

"illusion." This same thought is a metaphorical meaning of the "fall" of man in the Christian tradition. These metaphors, without their derogatory connotations, can be understood in terms of modern psychology as depicting our selective, constructed consciousness, our construct-building, automaticity, and limited category systems.

One aim of the esoteric disciplines is to remove "blindness" or the "illusion," to "awaken" a "fresh" perception. We have already seen the relationship between nonattachment and "direct" perception. Enlightenment or illumination are words often used for progress in these disciplines, for a breakthrough in the level of consciousness. The Indian tradition speaks of opening the third eye, of seeing more and from a new vantage point. "Satori," in Zen, is considered an intuitive "awakening." The Sufis speak of the development of a "new organ" of perception. All this describes an opening up of consciousness--the <u>deautomatization</u> of ordinary consciousness allowing the receptive mode of consciousness to emerge. We mention these to show that <u>deautomatization</u> of ordinary consciousness produces an alternative mode of consciousness which can be described in the same way that the process of enlightenment has been described throughout literature.

We shall conclude this section by referring to several writers who provide the reader a feel for the nature of the process we are calling "deautomatization."

> The scholar gains everyday, but the Taoist loses every day (Lao Tzu).
>
> Of all these forms and manners of knowledge the soul must strip and void itself, and it must strive to lose the

> imaginary apprehension of them, so that there may be left no kind of impression of knowledge, nor trace of aught soever, but rather the soul must remain barren and bare, as if these forms had never passed through it and in total oblivion and suspension. And this cannot happen unless the memory is annihilated as to all its forms, if it is to be united with God (St. John of the Cross).
>
> I am by no means suggesting that the Transformation involves renunciation of generalization and abstraction, classification and categorization. These modes of thought are extremely useful. I am using them in this book. The new culture will continue to use them. The Transformation involves them and much more. As the lifeless world comes back to life, the abstract and general don't desert us, but they lose their hypnotic power over our perceptions. The first step in our liberation is simply to become aware of possibilities that have long been hidden from us. This alone triggers new perception, unfamiliar intensities of feeling and being and a heightened sensitivity as to what it is to live a life particular and unique (George Leanord, The Transformation, p. 62).

As Leanord points out, "the first step in our liberation is simply to become aware of possibilities that have long been hidden from us." We have introduced the concept of "deautomatization" suggesting that it is possible to "by-pass" the selective-restrictive process of ordinary consciousness. This "deautomatization" process is comparable to the traditional idea of enlightenment whereby an individual becomes aware of new areas of experience, the opening of hitherto closed eyes to a reality previously ignored.

The three quotes show that "deautomatization" occurs when the active intellectual mind becomes still. Instead of choosing its input it can act more like a mirror. It is more receptive and perceptive of the world. The active intellectual mode of consciousness is conducive to efficient acting in the world while the receptive

perceptive mode is conducive to experiencing the world. It seems that consciousness is normally active and that people are victims, from an experiential perspective, of this active intellectual nature of consciousness. Receptivity of new areas of experience requires the "deautomatization" of ordinary consciousness.

II. CONTENTS OF CONSCIOUSNESS VS. CONSCIOUSNESS ITSELF

Ordinarily, consciousness is active, like a stream. We called this "minding." It is characteristic of the active mode of consciousness. What we rarely experience is the "deautomatization" of the "minding" nature of consciousness. The active mode of consciousness is the dominant one but nevertheless there are rare moments when "minding" stops.

Upon reflection you will find that thoughts (conscious activity) can cease for a brief while, that there can be silence and stillness and the temporary absence of images, memory patterns--any one component of our mental life can disappear, yet we always remain conscious. If all conscious activity would cease, be stilled, we would, if nothing else, be conscious of our consciousness. To experience this try an experiment now. Look straight ahead and be aware of your conscious experience--then close your eyes. What happens? Consciousness remains. Behind your thoughts and images is consciousness. Consciousness is the ground of conscious life, the background or field in which these elements exist. The distinction between consciousness and the contents of consciousness (conscious activity) is crucial to the discussion that

follows.

Robert Wallace describes the preferred state in transcendental meditation as a physical state of deep rest and relaxation while the mental state remains inwardly awake and alert. There is no conscious activity. The mind is still, receptive and perceptive. Demetri Kanellakos, working with the Stanford Research Institute on the psychobiology of consciousness, emphasizes the distinction we are making. His writings suggest that a person can reach the subtler levels of conscious activity and then go beyond conscious activity altogether to where further conscious activity does not exist. Conscious activity ceases because one has reached the source of consciousness. Dr. Kanellakos claims:

> The meditator is not conscious of any one thing; he is consciousness. He is pure existence. And there's a definite psycho-physiology which parallels this state. . . . He's not having any particular experience to distract him from simply being. He is alert, but there are no experiences and no thought--nothing specific in the transcendental state ("a conversation with Demetri Kanellakos," The Geocentric Experience).

If there are no experiences and no thoughts, there is no contents of consciousness. There is "consciousness," itself. Consciousness itself appears as a consequence of the "desutomatization" process. Consciousness is the ground upon which conscious activity is experienced but for "consciousness" itself to emerge, this conscious activity has to cease.

This important consideration is the basis of two of the "Arica axioms" that Oscar Ichazo has provided. The first is that

"consciousness in man can be asleep." An asleep person identifies with his senses, emotions and ideas, believing they are himself. Consciousness is lost in the stream of conscious activity. On the other hand, "consciousness in man can be awake" in which case consciousness is no longer lost but recognizes itself. This self-recognition is possible only in a state of total receptivity, contingent upon the "deautomatization" of conscious activity. For Oscar Ischazo the goal for man as an organism is to produce this kind of total receptivity. Total receptivity appears when the mind functions are deautomatized.

We have now introduced two analagous bimodal concepts. They are: (a) active-intellectual mode of consciousness--receptive-perceptive mode of consciousness and, (b) contents of consciousness--consciousness itself. When we refer to the process of "deautomatization," we are describing in both cases ("a" and "b") a shift from the former to the latter state of consciousness. We speak of this latter mode as an alternative mode and of the two as complementary. Chapter V reviews some of the qualitative criteria which differentiate these two modes while Chapter VI reviews some of the methods (traditional and modern) available to deautomatize ordinary consciousness and shift to the receptive mode (or, "consciousness," itself). The rest of this chapter will review several key concepts which outline the nature of the "deautomatization" process and the two modes of consciousness ("bimodal consciousness").

III. DISIDENTIFICATION

The self is that collection of attributes that identifies me as a particular human being. "Myself" is my body, my memories, my personality, my beliefs--all the things that constitute who I am in the eyes of others and of myself. We can understand the self as being a particular field of organization for the individual. The limits of the self are the experienced limits of the individual; all those things that I consciously include in the zone of my personal organization. "I" am

. . . . .

But what shall we make of the "I" feeling? Is it just another sensation, some spurious illusion based on a synthesis of sensory or mental impressions? Try and locate the feeling or sensation inside yourself that corresponds to the word "I". For example, if you say such phrases to yourself as "I am finding this paper quite confusing. I want to read a novel," the referent to the word "I" is the feeling of intention, of will, of urge, or of desire. This "I" of "I want" is a <u>tension</u> along a particular axis, a force impelling in a particular direction, the intensity of which varies, but the basic quality of which remains the same. The "I want" feeling is the organizing force, itself, acting in the specific locus or node of an individual organism. From this node "I" act. It is the seed which gives rise to all conscious activity and subsequent behavior. We usually experience the feeling of "I" when it begins to stir and manifests conscious activity. That is, we usually experience the "I" of "I want" which gives rise to the active mode of consciousness.

We can, however, experience this "I" before its activity. This "I" emerges in periods when our urges do not dominate our awareness. There is no tension. Then "I" feels like an abiding, resting awareness, featureless and unchanging, a central something that is witness to all events, exterior and interior. It is the "I" of "I am." This "I" is identical with "consciousness" itself. From the still seed "I", conscious activity springs.

We rarely experience the "I" feeling of consciousness itself. The reason why can be self-evident. Try now to locate this all-abiding, still, featureless and receptive "I". We don't experience this "I" because conscious activity dominates us. We identify with our conscious activity feeling that our memories, beliefs, thoughts, personality . . . are the things that constitute who I am. There always seems to be a subtle sense for the receptive "I" but this is generally hazy, because of our identification with conscious activity. Therefore a process of disidentification is useful in order to become aware of the "I" feeling of consciousness itself. "Disidentification" is the first step towards "deautomatization." It is an attempt to disidentify from the elements of our being which act as veils hiding from us the "I" of "I am."

One of the techniques of disidentification used extensively in India was expounded by Ramana Maharshi and is called "Vichara Atma" (Who am I?). It is a method for disidentifying oneself from all the elements one previously identified as "I". The disidentification commonly takes the following progression: "I am not" a) "my body" b) "my senses" c) "my internal organs" d) "my thoughts" e) "my thought

of 'I'." The goal of this technique is to disidentify from all conscious activity (including the most subtle) enabling one to recognize and experience the nature of consciousness itself.

The following is both theoretical material and a disidentification exercise. While you are reading it, do it as an exercise.

"I put my body into a comfortable and relaxed position, with closed eyes. This done, I affirm: "I have a body but I am not my body. My body may find itself in different conditions of health or sickness; it may be rested or tired, but that has nothing to do with my real "I". My body is my precious instrument of experience and of action in the outer world, but it is only an instrument. I have a body, but I am not my body."

"I have emotions, but I am not my emotions. These emotions are countless, contradictory, changing, and yet I know that I always remain "I", in times of hope or of despair, in joy or in pain, in states of anxiety or of calm. I have emotions, but I am not my emotions."

"I have desires, but I am not my desires, aroused by drives, physical and emotional, and by outer influences. Desires too are changeable and contradictory, with alternations of attraction and repulsion, I have desires but they are not myself."

"I have an intellect, but I am not my intellect. It is more or less developed and active. It is an organ of knowledge in regard to both the inner and outer world, but it is not myself. I have, but I am not my intellect."

"Behind," body, emotions, desires, intellect--all conscious

activity there exists the "I". The body, the feelings and the mind are instruments of experience, perception and action--instruments that are changeable and impermanent, while the nature of the "I" is something entirely different. The "I" is simply, unchanging, constant and self-conscious. The experience of the "I" can be formulated as follows: "I am I, a center of pure consciousness." To state this with conviction does not mean one has yet reached the experience of the "I", but it is the way which leads to it. "Disidentification" is a means for "deautomatization."

After disidentification of the "I" from its contents of consciousness (sensations, emotions, desires and thoughts) I recognize and affirm that I am a center of pure self-consciousness--"I am." Disidentification enhances a sense of being; and one finds it is really one of the essential techniques which enables one to experience what existentialists have talked about so much--and provided so few techniques for reaching! --viz. the sense of identity, the sense of being, the sense of a center within oneself, the center of essence within oneself.

When Lao-Tzu claims that "the scholar gains everyday, but the Taoist loses every day," he is saying that if we are to experience our Tao (our essence, innermost nature) we have to disidentify from all forms of knowledge, which we believe constitute what we are. If our goal is to know Tao then we must disidentify from our concepts, ideas, beliefs, speculations, etc. These are the instruments of the active mode of consciousness but they are the "veils," the "illusions," which must be seen through if one is to experience the receptive mode. The

first step to realizing Zen's "satori" is disidentification as the following parable indicates:

> Nan-in, a Japanese master during the Meiji era, received a university professor who came to inquire about Zen. Nan-in served tea. He poured his visitor's cup full, and then kept on pouring. The professor watched the overflow until he could no longer restrain himself. "It is overfull." No more will go in!" "Like this cup," Nan-in said, "you are full of your own opinions and speculation. How can I show you Zen unless you first empty your cup." (Zen Flesh, Zen Bones, p. 40).

Roberto Assaglioli suggests that the disidentification exercise is particularly apt for people who tend to identify their focus of consciousness with their mental processes. It may be of therapeutic value for them to be able to experience that the center of themselves is not their mental processes. Others for whom the exercise may be particularly indicated includes all those who are over-emotional, and all those who are either strongly identified with a particular affective state or linked with an idea or plan or type of action which keeps a person almost in a state of obsession. Similarly, another group is those who identify themselves completely with a role, be it the mother-role or father-role or a professional role, so as to be completely possessed by it. The effect and results of the exercise are and should be of a liberating nature; and in fact should enhance one's sense of being. Disidentification is a method for desutomatizing ordinary consciousness. It is not advisable to use the disidentification exercise with a person who tends towards a condition of "depersonalization." His need is in the other direction, that of identification with his body, emotions, intellect--his conscious activity.

Disidentification has considerable therapeutic use but here we emphasize its role in the deautomatization process. Disidentification from conscious activity enables one to realize "consciousness" itself. An "I" that feels like an abiding, resting, awareness, featureless and unchanging, a central something that is totally receptive of all events, exterior and interior.

Baba Ram Dass tells us that freedom means to break the link identifying one with the contents of his consciousness. Conscious activity continues, he tells us; it is part of the dance of nature. The key is to no longer think that you are your thought processes. Ramarkrishna advises us that it is not the thing to give up the particular characteristics which we may have; the thing is to give up our identification with them. Alan Watts claims that the essence of disidentification is the ability to retain one's ordinary consciousness (not to be a victim of "depersonalization").

As long as we keep identifying with the contents of our consciousness we can never realize the field in which these elements exist, "consciousness" itself. Experiences of the receptive mode are a function of our contact with consciousness itself and such contact is a function of disidentification from the active mind (and all that it identifies with). Patanjali shows that existence ("consciousness") is enmeshed in the psychic structure but is different from it. "I" am not these things. All these occur in me, and I mistakenly identify with them. When one identifies with a thought, a desire, a belief, an emotion . . . they hold power over him and obstruct his vision of his

true nature, consciousness itself. As Oscar Ischazo asserts, consciousness can be lost in conscious activity but consciousness can also disidentify itself from conscious activity and subsequently recognize itself.

IV. CHITTA VRITTI NIRHODA

This sanskrit phrase is taken from the second aphorism of Patanjali's Yoga-Sutras and lies at the heart of all yoga discipline. Swami Vivekananda interprets the first two aphorisms this way:

(1) Now yoga is explained

(2) Yoga is the restraining (nirhoda) of the mind-stuff (chitta) from taking various forms (vrittis).

Patanjali, introducing the doctrine for the first time as a distinct and methodical system of spiritual exercises and philosophy, defines Yoga as restraint of the fluctuations of mind-stuff. For our purposes we can best understand this as the quietting of the mind. When conscious activity (vrittis) are restrained, "consciousness" (chitta) itself appears. Quietting the mind (chitta vritti nirhoda) is thus the most basic way in yoga tradition of bringing about the "desutomatization" of the active mind. It is not possible to make a foundation in Yoga if the mind is restless. The first thing needed is quiet in the mind. The following metaphor is used to portray Patanjali's significant second aphorism.

Let us say that "chitta" is a pond of water. When the "chitta" is quiet, not occupied with the organizing activities of various mental

functions, the surface of the pond is smooth and still. At such times we exist in pure awareness and pure receptivity (like a mirror). When the "chitta" becomes active ("vritti"), the surface of the pond becomes transformed into patterns of ripples, as if a stone had been thrown into the quiet water. When the activity ceases, the surface of the pond is smooth and reflecting once again. The state of consciousness depends on the state of the pond. The active mode of consciousness occurs when consciousness becomes active taking on various forms. The receptive mode of consciousness occurs when the various elements of the active mode are restrained ("nirhoda") and "consciousness" ("chitta") itself reappears. Thus "chitta vritti nirhoda" can be seen as a "deautomatization" of ordinary consciousness and subsequently a shift to its complementary mode of consciousness.

Of this "deautomatization" process and of the nature of these two modes of consciousness (the active and the receptive) Vivekananda writes:

> Then there is the state of sattva, serenity, calmness in which the waves cease and the water of the mind-lake become clear. . . . It is the greatest manifestation of power to be calm. It is easy to be active. Let the reins go and the horses will run away with you. Anyone can do that; but he who can stop the plunging horses is the strong man. . . . The calm man is the one who has control over the mind's waves. Activity is the manifestation of inferior strength, calmness, of superior (Raja Yoga, p. 104).

Quietting your mind is a very difficult thing to do. Close your eyes and try it. It should be self-evident that the human mind is incessantly active by its own nature. And it should be self-evident that it is extremely difficult to restrain the mental activity. Yet,

if we are to experience alternative states of consciousness this activity must be restrained.

The object of all methods for extending one's boundaries of consciousness is to make the turbulent mind perfectly still, thereby allowing it to rest in its ever-present source, "consciousness" itself. The individual then experiences the still and all-abiding "I" of "I am." The old testament definition of "Jehova" as "I am that I am" best describes the state of "Total Being"--of experiencing "consciousness" itself.

"Chitta vritti nirhoda" is another step in the "deautomatization" process. Aside from "deautomatization" per se, quietting the mind has important therapeutic value. Deikman, for example, indicates that both anxiety and obsession-neurosis are manifestations of the active mode of consciousness. He cites both physiological and psychological evidence to support his position. He shows that there are physiological and psychological techniques for "deautomatising" elements of the active mode allowing the receptive mode to emerge. When the receptive mode is dominant, anxiety and obsession-neurosis disappears. In every case this is accompanied by the quietting of the mind. The individual finds himself serene, calm and content. Quietting the mind is both a manifestation and a method for the "deautomatization" of the active mode of consciousness.

V. GOING INWARD

There is "behind" all conscious activity the still all-abiding

"I" of "I am." We rarely experience this "I" because the mind is ordinarily active. It begins its activity as a mild stirring. This is experienced as a tension; a feeling of intention, of will, of urge or of desire. The "I" of "I am" is the seed which gives rise to conscious activity. The tension is the first manifestation of conscious activity. From it, appears all conscious activity and all behavior. This process is defined as "going outward." It arises from the feeling that one should deal effectively with one's world. That is, conscious activity arises because one must act effectively with the world he finds himself a part of. The process of "going outward," from one's center of "consciousness," is another way of defining the active mode.

The opposite movement is a movement back inwards towards the center where "I" am. When we describe the "deautomatization" of ordinary consciousness we are describing the process of "going inward." It is the "return to the roots" of which the Taoist speaks. Every person's life includes moments of both "going outward" or "going inward"; of active mode or receptive mode consciousness. This dialectic trend has also been used to describe the life process overall. Many mystics, and all the traditional religions, portray life as a dialectic process of first "going outward" and then in time "going back, inward." Oscar Ischazo, in what seems to be a good synthesis of the Eastern psychologies of consciousness, describes the process as follows:

In the womb the child is unity--"consciousness" is "essence." As soon as he is born, this unity is broken. Consciousneess (vital

energy) is turned out through the senses to the world while the essence (soul) remains interior. Each of our lives can be seen as a journey from the split of consciousness and essence to the point of reintegration of the two principles. So we return to our original unity this time with consciousness of what we are. This return to unity has a plus which is the wisdom we have gained from our life experience.

Each of our lives can be seen as a "deautomatization" process, particularly, when we become aware of "going inward" to the place where "I" am. Eastern psychology portrays how conscious activity arises to satisfy desires. "Going inward" is a process of the falling away of desires (vairag). Vairag is a process indicative of "deautomatization." Though desires keep drawing the mind out, "consciousness" is always trying to get back to its natural pure state. As one extricates oneself from desire the mind becomes quieter. It begins to realize the essence of its nature which is pure consciousness. Swami Vivekananda, interpreting the Yoga-Sutras, expresses this point. He articulates:

> The chitta is always trying to get back to its natural state, but the organs draw it out. To restrain it, to check this outward tendency, and to start it on the return journey to the Essence of Intelligence is the first step in yoga, because only in this way can chitta get into its proper state (Raja Yoga, p. 115).

Chitta is the mind-stuff, "consciousness," and vrittis are the waves and ripples rising in it when external causes impinge on it. These vrittis are our universe.

The bottom of the lake we cannot see, because its surface is

covered with ripples. It is only possible for us to catch a glimpse of the bottom when the ripples have subsided and the water is calm. If the water is muddy, or agitated all the time, the bottom will not be seen. If it is clear and there are no waves, we shall see the bottom. The bottom of the lake is our own true Self ("I"); the lake is the chitta, and the waves are the vrittis. "Going inward" is a phrase which aptly describes the feeling which occurs when conscious activity is deautomatized and one begins to make contact with one's true self.

Carl Jung defined this process of "going inward" by his concept "individualization." Jung recognized the significance of this process in his own life. "Going inward," may be considered a major component of all his theoretical work. It is certainly the major theme of his autobiography. In the introduction to his autobiography he expresses:

> I early arrived at the insight that when no answer comes from within to the problems and complexities of life they ultimately mean very little. Outward circumstances are no substitute for inner experience. Therefore my life has been singularly poor in outward happenings. I cannot tell much about them, for it would strike me as hollow and insubstantial. I can understand myself only in the light of inner happenings. It is these that make up the singularity of my life, and with these my autobiography deals (Memories Dreams and Reflections, p. 3).

Jung is a personal example of a man concerned with the "going inward" part of the dialectic trend. He knew the consequences of the "deautomatization" of ordinary consciousness.

Another way this process of "going inward" is described in religion and psychology is as an emergence. When conscious activity is deautomatized alternative states of consciousness, one's true self,

a new awareness . . . emerges. What we have described so far as "going inward" has been a movement of the self from an identification with outward things to an absorption in its source, a pure receptive state--"consciousness" itself. Many have described this process as an emergence of a new self for that is how it is experienced. When Jesus proclaims, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven"; he is indicating that it is necessary for a new self to emerge. Rene Daumal in his novel Mount Analogue poetically describes "going inward" and the emergence of a new self.

> I have brought you this far, and I have been your leader. Right here I'll take off the cap of authority, which was a crown of thorns for the person I remember myself to be. For within me, where the memory of what I am is still unclouded, a little child is waking up and making an old man's mask weep. A little child looking for mother and father, looking with you for protection and help--protection from his pleasures and dreams, and help in order to become what he is without imitating anyone.

The "deautomatisation" of the active mode of consciousness begins by "disidentifying" from that mode and the elements of that mode. This is followed by a restraining of conscious activity allowing the receptive mode to emerge. As "consciousness" itself begins to emerge one begins to sense, that outward circumstances are no substitute for inner experience. The world within (receptive mode, true self) becomes a complementary force in a person's life. Then the person realises what Browning did, that:

> Truth lies within ourselves; it takes no rise from outward things, whate'er you may believe. There is an inmost center in us all, where truth abides in fullness and to know rather

> consists in opening out a way whence the imprisoned splendor may escape than in effecting entry for light supposed to be without (Doing Your Own Being: A Lecture at the Menninger Foundation, p. 1).

VI. DEAUTOMATIZATION AND TAOISTIC RECEPTIVITY

Emergence of "consciousness" itself (a new self is how It is felt) allows one to become receptive to one's innermost nature. It is mandatory to experience the "deautomatization" of the active intellectual mind in order to be receptive to one's innermost nature and one's true place in the cosmos. Alan Watts speaks of Buddhism, Vedanta and Taoism as "ways of liberation" as they achieve "the release of the individual from forms of conditioning imposed upon him by social institutions." In choosing this expression as a generic term for the Asian tradition, Watts follows the traditional Hindu designation of what Hinduism regards as one of the four aims of life: Mukti, liberation, freedom. "Mukti" expresses liberation from the cultural conditioned mind and subsequently freedom to express one's true inner nature. This manifests itself in "right action" and "right feelings."

In Taoism right action or virtue (Te) is conduct in accordance with Tao, the way. Thus, according to Taoism, each thing has its Tao. There is the Tao of heaven and that of earth; and as every tree has its own Tao, man has too; every individual may or may not be in accordance with his Way, the way of his own nature. In the theistic language of the Judaen-Christian tradition, Tao, the will of the cosmos, is

expressed as God's will. Right action is not that which follows an external dictate but one which is in accordance with the Tao, with the deeper laws of the organism. Similarly, we can conceive that right feelings are those always present in us which constitute our real feelings but which are covered up by the reactive feelings that require much of our conscious attention. What is called for is the deautomatization of pseudo-feelings so we can be receptive to the truer, deeper feelings veiled by the pseudo feelings.

"Deautomatization" allows the individual to become receptive to his own Tao. He realizes "right action" and "right feeling" because his Tao has emerged. Taoistic receptivity represents a method allowing for the emergence of one's true self (the receptive mode) and is also an expression of that mode. If one is to be taoistically receptive, he must experience the "deautomatization" of the active mode.

The active mode emerges when one desires to manipulate his world. Taoistic receptivity is a method for "deautomatizing" this active mode. The individual stops trying to manipulate and control the world. He takes the attitudes of "trust," "surrender" and "faith." There is no need to act upon the world. Planning, speculating, controlling won't help you find happiness. It's an illusion. The basis of wisdom and happiness is "letting go," "relaxing," having trust in the process of all aspects of life. Taoistic receptivity is synonymous with the attitude of "let it be."

Let your brain think for you. Let life take care of you.

Cultivate trust in the spontaneous activity of the process. There's no obsession-neurosis because there's no need to manipulate. There's no anxiety because it's all happening as it should. There's much more fulfillment. It's all a dance. It's all its own point and there's no point beyond it.

Taoistic receptivity is an expression of receptive mode motivation. When receptive mode motivation is strong, the active mode is deautomatized. The two modes are not to be equated with activity and passivity. The functional orientation that determines the mode has to do with the basic motivation of the organism's activity: whether or not the environment is to be acted upon, or whether stimuli or nutriment are to be taken in. "Letting it" is an activity, but a different activity than "making it." It is not the presence or absence of physical activity per se that is the mode determinant. In the pure state of the receptive mode, the organism may seem helpless to act on the environment, as in states of ecstasy or psychedelic drug intoxication. In most receptive mode conditions, however, an active relationship with the environment takes place, as in the case of a quiet walk through the woods or lovers in sexual intercourse. Characteristically the relationship to the environment in the receptive mode is what Buber describes as the "I-Thou" relationship with the environment.

The basic motivation determines the dominant mode which in turn determines the kind of experience. Taking a "let it be" attitude, manifests itself physiologically and psychologically in a

receptive mode way. The active mode is deautomatized. In a day and age when most people are totally dominated by active mode motivation, some insight into and experience of the alternative mode of motivation, taoistic receptivity, is important especially from a perspective of physical and mental health.

Let us look at motivation in the school. The active mode motivation is defined by competition, ego-enhancement and high achievement. That, in most cases, is our model today. We have a model that if we don't achieve, if we don't give an achievement incentive, the whole system will fall down. Learning psychologists and many educators are primarily concerned with achievement motivation and their goal is to get students to want to achieve more. The receptive mode motivation is defined by taoistic receptivity. We take all the pressures off the person. Our fear is that this person won't want to do anything except maybe sit in bed all day. But how long can anyone sit in bed? It's as if once we finish with all our fears that it's all going to be chaos, after the moratorium, what a person does is he starts to build a life because he's alive and he's got to make it joyful, meaningful, rich, stimulating and aesthetically fulfilling. The student studies from an "I-Thou" relationship with his work.

Achievement motivation and the active mode are important. (This thesis is dependent on them for its completion.) But taoistic receptivity and the receptive mode are just as important. Because the active mode is dominant, methods for its "deautomatization" become important. Taoistic receptivity is a <u>method</u> for "deautomatization."

It implies a receptive, let it be attitude which is synonymous with receptive mode motivation. Taoistic receptivity is an expression of that mode. One is in total receptivity and perfect harmony with Tao. We can speak of "right action" and "right feeling."

The Taoist Sang T'san speaks of the "return to the root," to Tao. He asserts:

> The more you talk about it, the more you think about it, the further from it you go. Stop talking, stop thinking, and there is nothing you will not understand. Return to the root and you will find the meaning. . . . There is no need to seek truth, only stop having views.

Here Sang T'san mentions the topics we have described in this chapter. Disidentify from conscious activity and quiet the mind. Deautomatize ordinary consciousness. Become receptive to "inner happenings" allowing the emergence of one's own Tao. Be taoistically receptive. As Ken Keyes tells it:

> Just experience everything in an accepting relaxed and conscious way and realize that everyone of your experiences is perfect for your here and now growth into consciousness. Don't push the river--just experience the river consciously. Flowing--not--manipulation is the way to higher consciousness (Handbook to Higher Consciousness, p. 44).

VII. MYSTICAL FEELING OF UNITY

"Deautomatization" is an undoing of the psychic structure permitting the experience of increased detail and sensation, increased perception and receptivity. We have discussed this increased perception and receptivity of one's inner world and now we shall look at both the inner and outer world.

When we identify with our local mind functions at the expense of realizing consciousness itself, we believe we are separate selves. To the extent that we separate ourselves conceptually from other people, we perform an action that actually delimits our awareness by forming a barrier that interferes with the experience of oneness. Caught in the illusion of separateness, we engage in actions that create more distance between ourselves and others.

When deautomatization occurs delimiting barriers are dissolved and individual awareness becomes receptive to its natural unity with all the elements of the cosmos. As Deikman suggests consciousness is the universal psychological compliment to the physical universe so that when conscious activity is deautomatized and consciousness itself emerges it is receptive to and perceptive of its unity with all universal phenomena. Deikman specifies:

> These events of barrier dissolution constitute the phenomena of mystical experiences, provide the basis for religious metaphysics, and introduce into our lives the reality of the transpersonal ("Deautomatization and the Mystic Experience," Psychiatry, 29, no. 4, p. 328).

Development from infancy to adulthood is accompanied by an organization of the perceptual and cognitive world that has as its price the selection of some stimuli to the exclusion of others. If the automatization underlying that organization is reversed, or temporarily suspended, aspects of reality formerly unavailable are able to then enter awareness. Unity may be a property of the real world that becomes perceptible via techniques for the deautomatization of ordinary consciousness. The English poet-scientist Edward

Carpentar believes that the inhibition of thought allows one to enter a region of consciousness behind thought which he describes this way:

> And since the ordinary life is before all things founded on the little local self, and is in fact self-consciousness in the little local sense, it follows that to pass out of that is to die to the ordinary self and the ordinary world. It is to die in the ordinary sense, but in another sense it is to wake up and find that the 'I', one's real, most intimate self, pervades the universe and all other beings--that the mountains are a part of one's body and that one's soul is in touch with the souls of all creatures (The Drama of Love and Death, p. 102).

The 'mystic' consciousness is described in almost every esoteric tradition, from the ancient Hindu to contemporary schools such as Arica. It is described in the Bible, in the Koran, in Whitman, in James. It is the mode of consciousness in which ordinary consciousness of a multiplicity of people and objects disappears to be replaced by the awareness of 'unity.'

The consciousness of 'unity' as it usually is called, perhaps is the most fully developed form of experience in the receptive perceptual mode. Thus, mystic experience involves a shift in consciousness from the analytic, individual mode to a more holistic, receptive mode. As Blake proclaims:

> If the doors of perception were cleansed every thing would appear to man as it is, infinite (The Marriage of Heaven and Hell).

This brings us to the end of Chapter IV. It is hoped that the reader has gained some insight and "feeling" for the concept and process of "deautomatization" as well as the concept of "bimodal consciousness" introduced here in two forms (a) consciousness itself--contents of

consciousness and, equally, (b) receptive perceptual mode of consciousness--active intellectual (analytical) mode of consciousness. Chapter V will review some of the qualitative criteria by which we can further differentiate these two complementary modes.

CHAPTER V

BIMODAL CONSCIOUSNESS

Two modes of consciousness have been introduced--the active and the receptive. Though the active mode has been the dominant mode, even the exclusive one, people today are becoming increasingly concerned with the receptive mode. Our material success is indicative of our abilities to function efficiently in the active mode. We have lived in the active mode and we have reaped a lush harvest and now that we have, we are becoming increasingly concerned with the other mode of consciousness.

We are finding that the active mode, as rewarding as it's been, has created many problems, socially, psychologically, and physically. These problems are best solved by learning to live in the receptive mode. The active mode will always be important and anyone who can't actualize this mode will face many problems. But anyone who can't experience the receptive mode, a majority of people today, will face other kinds of problems just as serious.

This chapter is about these two modes of consciousness. Anybody whose work deals with people, like educators and counsellors, must become aware of both the physiological and psychological criteria which define these two modes. Helping people to actualize for themselves both modes is the supreme step in helping them actualize their potential, i.e., self-actualization.

I. ARTHUR DEIKMAN: BIMODAL CONSCIOUSNESS

The crises now facing the human race are technically solvable. Controlling population, reducing pollution, and eliminating racism and war do not require new inventions. Yet these problems may prove fatally insolvable because what is required is a shift in values, in self-definition, and in world view on the part of each person--for it is the individual consciousness that is the problem. Our survival is threatened now because of our great success in manipulating our environment and acting on others. The action mode has ruled our individual lives and our social policies, and the "I-It" relationship that has provided the base for technical mastery is now the primary obstacle to saving our race. If, however, each person were able to feel an identity with other persons and with his environment, to see, feel and know himself as part of a larger unity, he would have that sense of oneness that supports the selfless actions necessary to regulate growth, minimize pollution, and end persecution and war. The receptive mode we have been discussing is the mode in which this identification--the "I-Thou" relationship--exists and it is needed so desperately by our society as a whole.

Arthur Deikman believes that it is important that we recognize the relativity of different modes of consciousness rather than assign an absolute primacy and validity to that mode which we are familiar. The simple dichotomy of action and receptive modes is undoubtedly not a complete inventory of the options available to the human organism. It does, however, present the basic structure from which to begin an

intensive study of consciousness including alternative ways of experiencing and living in the world. Arthur Deikman has provided the most complete description of the two primary modes: the active mode and the receptive mode.

The action mode is organized to manipulate the environment. The striate muscle system and the sympathetic nervous system are the dominant physiological agencies. The EEG shows beta waves and baseline muscle tension is increased. The principle psychological manifestations of this state are focal attention, object-based logic, heightened boundary perception, and the dominance of formal characteristics over the sensory; shapes and meanings have preference over colors and textures. The action mode is a state of striving, oriented toward achieving personal goals. It can be seen as a function of desire. The attributes of the action mode develop as the organism interacts with its environment. A variety of physiological and psychological processes develop together to form an organismic mode, a multidimensional unity adapted to the requirements of manipulating the environment.

In contrast, the receptive mode is a state organized around intake of the environment rather than manipulation. The sensory-perceptual system is the dominant agency rather than the muscle system, and parasympathetic functions tend to be most prominent. The EEG tends toward alpha waves and baseline muscle tension is decreased. Other attributes of the receptive mode are diffuse attending, paralogical thought processes, decreased boundary perception, and the dominance of

the sensory over the formal. The receptive mode is aimed at maximizing the intake of the environment, and this mode would appear to originate and function maximally in the infant state. The receptive mode is gradually dominated, if not submerged, by the progressive development of striving activity and the action mode. As we have seen, however, the receptive mode can be returned to through various methods which are seen as contributing to a process we've called deautomatization.

Within each mode the attributes of components are interrelated to form a system, so that a shift in any one component can affect any of the others. This is an important point to realize especially when referring to the new body therapies such as bioenergetics and structural integration. For example, a decrease in muscle tension can decrease anxiety because of a shift in mode. Depending on the relative strength of competing motives and functional orientation, a change in one component may or may not bring about a noticeable shift to the alternative mode. The components are not independent of each other or caused by each other (e.g., lowering muscle tension lowers anxiety; muscle tension, therefore equals anxiety), but they are related through the pattern or mode of organization in which they participate. If the balance of motivational force is very strong in favor of a particular mode, that mode will be quite resistant to change, even if a component is changed.

In several articles Deikman shows that the deautomatization of the active mode and subsequently the shift to the receptive mode

characterizes mystical, aesthetic and love experiences--experiences of alternative states of consciousness.

II. ROBERT ORNSTEIN: BIMODAL CONSCIOUSNESS

Robert Ornstein has found Deikman's portrayal of bimodal consciousness supportive of his work on [illegible]tion (On The Psychology of Meditation, (1971)), on time (On The Experience of Time (1969)), and on the physiology of the brain. His work in these areas has added considerable information important for a psychology of consciousness. We will briefly review his work in these areas focusing particularly on the ideas related to bimodal consciousness. For more detailed information the reader is referred to Ornstein's book The Psychology of Consciousness (1972) which includes his work in all these areas.

On the Psychology of Meditation

Ornstein says that the various forms of meditation are intended to cause a shift in the mode of consciousness. In terms of one of his favorite metaphors, meditation is a technique for turning down the brilliance of the day, so that everpresent and subtle sources of energy can be perceived within. It constitutes a deliberate attempt to separate oneself for a short period from the flow of daily life and to "turn off" the active mode of normal consciousness, in order to enter the complementary mode of darkness and receptivity. It is an attempt to inhibit the usual mode of consciousness, and to cultivate a second mode that is available to man. Meditation exercises are

designed to produce an alteration in consciousness--a shift away from the active, outward-oriented, linear mode and toward the receptive and quiescent mode, and usually a shift from an external focus of attention to an internal one. Meditation deautomatises the normal mode of operation and allows increased sensitivity to subtle stimuli which go unnoticed in the normal mode.

Ornstein shows how the practices of meditation--whirling, chanting, counting beads on a rosary, concentrating on nonsensical questions (koans), concentrating on external objects, visualising objects, repeating a sacred prayer over and over--are all exercises in attentional deployment for the purposes of actively deautomatising consciousness.

The experiences, brought about by these meditation exercises, represent a shift from the normal analytic world containing separate, discreet objects and persons to a second mode, an experience of unity, a mode of intuition. This experience is outside the province of language and rationality, being a mode of simultaneity, a dimension of consciousness complementary to the ordered sequence of normal thought. Ornstein concludes:

> . . . the analytic, linear mode of consciousness cannot encompass many aspects of life which many people want to experience and understand. That these phenomena have been ruled out of much western scientific inquiry, does not lessen the need which many now feel to explore these areas personally. Meditation is an attempt to alter consciousness in such a way that other aspects of reality can become accessible to the practitioner, who can add personal knowledge to intellectual (The Psychology of Consciousness, p. 139).

On the Experience of Time

The consistent linear sequence of time is so much a given part of ordinary consciousness that it seems a bit strange to examine it: could time operate in any other manner? Consider this normal sense of time. Our normal consciousness consists of objects and people, who can only exist in time. Our experiences follow each other linearly, like the hours of the clock. We notice our friends growing old "in time." We experience the "stream of duration" which carries us out of the past into the future. The normal modality is linear; it includes a past, present, and future, and consists of a sequence of enduring events, one following another.

This mode of temporal experience forms a basis for our personal and cultural life. The clock of hours, minutes, and seconds allows us to "time" meetings and races, to arrive at the moment when an event begins. This linear concept of time allows us to plan for a future, to arrange actions well in advance, to coordinate our individual and social lives with those of others. All in all, it forms an integral part of the sustaining, invisible fabric of normal life and normal consciousness. This mode of time is a necessary dimension of ordinary consciousness. It is prerequisite for the functioning of a complex technological society. Nevertheless, other modes of experiencing time are available to us.

Certain drugs such as marijuana, LSD, DMT, and the amphetamines, including MDA, may radically alter the reducing valve of the normal sensory systems. If the dosage is relatively mild, the great increase

in the contents of consciousness may produce an effect similar to increasing the amount of information reaching the person. Smokers of marijuana, for instance, typically report that their experience of duration lengthens during the period of intoxication and also report that they experienced "more" during that interval than normal.

But with stronger drugs, the effect sometimes overwhelms the linear mode of consciousness entirely, and induces a non-linear mode of experience. Very often this experience cannot be placed in linear coordinates, for it is outside this mode of operation, outside words, outside normal time. The best the verbal-logical mode can do to account for these experiences is to term them "timeless." These experiences, for many, represent the first significant break from a normal linear consciousness, normal reality, and normal time. For some, the break into a new area of experience is unsupported by the remainder of their lives and their training, and they may not be able to return to normal consciousness. The very discontinuity of these experiences is difficult for many to deal with.

During each complete day, our consciousness flows in and out of linearity. Each night we dream, and enter a world in which a linear sequence of time has less meaning. Events in the dream space seem fluid. When we recall dreams and try to place them in a linear mode, we often cannot decide whether one event preceded or followed another. At other times, almost randomly, moments come on each of us which are out of time. They are moments in which there is no future, no past, merely an immediate present. Our linear, analytic world is

for the moment destructured. These moments naturally do not lend themselves to analysis, for analysis and language itself is based on linearity. Often a word, spoken during such a moment, will be enough to return the experience to linearity, back into time as we ordinarily know it.

These "timeless" experiences are often produced by psychoactive drugs, which overwhelm the linear construction and allow "an infinite present" to exist. The receptivity and present-centeredness of these experiences are sought in meditation, which also attempts to undo deliberately the "normal" process of constructing consciousness.

The temporal dimension is one key in a more complete science of consciousness. The recognition that the linear mode of time is but one possible construction opens up for consideration other modes of temporal experience, those associated with phenomena outside the range of the normal. For us, an event is considered "paranormal" if it does not fit within the coordinates of ordinary linear time. But if linear time is but one possibility, these unusual events, unusual communication, may in fact occur, even though they cannot be charted in the coordinates of linearity. The laws which govern such experiences may not be those which govern normal consciousness: the experience of the night is not that of the day.

The nonlineal mode is a daily part of the experience of each person. It is deliberately cultivated in "mystical" traditions, as a complement to ordinary consciousness. It is sometimes brought about by the administration of consciousness-altering drugs. It is a mode

associated with the intuitive, holistic side of ourselves.

Lineal time is a dimension of the active mode. It guides our actions in time. Nonlineal time is a dimension of the receptive mode. Experience is more important than action. Clock time becomes irrelevant. Experiences "out of time" emerge.

Two Sides of the Brain

The cerebral cortex of the brain is divided into two hemispheres joined by a large bundle of interconnecting fibres called the corpus collosum. The left side of the body is mainly controlled by the right side of the cortex, and the right side of the body by the left side of the cortex.

Both the structure and the function of these two "half-brains" in some part underlie the two modes of consciousness. Although each hemisphere shares the potential for many functions, and both sides participate in most activities, in the normal person the two hemispheres tend to specialize. The left hemisphere is predominantly involved with analytic, logical thinking especially in verbal and mathematical functions. This hemisphere seems to process information sequentially. This mode of operation apparently underlies logical thought, since logic depends on sequence and order. When we measure the "verbal I.Q." on tests such as "Wechsler's Intelligence Scale for Children," we are to a great extent, measuring the abilities of the brain's left hemisphere. Speech centers are located in the left hemisphere.

Until recently very little has been known about the right

hemisphere. In the last few years psychoneurologists like Ornstein, Joseph Bogen and Roger Sperry, have studied and defined the functions of what has been known up until now as the "minor" hemisphere--the right hemisphere.

The right hemisphere seems specialized for holistic mentation. This hemisphere is primarily responsible for our orientation in space, artistic endeavor, crafts, body image, recognition of faces. It processes information more diffusely than does the left hemisphere, and its responsibilities demand a ready integration of many outputs at once. If the left hemisphere is predominantly analytic and sequential in its operation, the right hemisphere is more holistic and relational. The right hemisphere (like the parasympathetic nervous system) plays a major role in the receptive-mode of consciousness.

When measuring the "nonverbal I.Q." on tests like the "Wechsler's Intelligence Scale for Children," we measure the abilities of the brain's right hemisphere. Of the right hemisphere Robert Ornstein writes:

> The right hemisphere of the brain is primarily responsible for music, art, crafts, orientation in space (and body image), and even perhaps for dreams. These activities, along with phenomena termed "mystical" have been largely devalued in our technological culture. No wonder the portion of the brain responsible for them is termed "minor." (The Nature of Human Consciousness, p. 64).

In an article entitled "The Other Side of the Brain: An Apposi-tional Mind," Joseph Bogen tells us that the difficulty in characterizing the ability of the right hemisphere arises largely from our ignorance--we have barely scratched the surface of a vast unknown.

He concludes:

> The rules or methods by which propositional-thought is elaborated on "this" side of the brain (the side which speaks, reads and writes) have been subjected to analysis of syntax, semantics, mathematical logic, etc. for many years. The rules by which appositional thought is elaborated on the other side of the brain will need study for many years to come ("The Other Side of the Brain: An Appositional Mind," Bull. Los Angeles Neurological Society, 34, pp. 135-162).

Ornstein's theme is the concept of a bifunctional brain in man. The left hemisphere of the human brain controls the right side of the body; the right hemisphere controls the left side. Modern psychological and physiological research indicates, however, that there are far more significant differences in the functioning of the two parts of the brain. In the left hemisphere seem to be placed the functions of language, rational cognition and time sense--functions Ornstein describes as "linear." It is the right hemisphere that seems to be responsible for "nonlinear" thinking--intuition, spatial relationships, and the direction of many bodily activities. Ornstein's theme of right brain/left brain adds considerable information to the concept of bimodal consciousness.

III. KEN KEYES: BIMODAL CONSCIOUSNESS

To continue our analysis of bimodal consciousness we shall now look at the work of Ken Keyes. As a synthesis of Baba Ram Dass, John Lilly, Krishnamurti, Charles Berner and Abraham Maslow, his work provides valuable insight into the thoughts of these men. Keyes has combined their work to such an extent that he now offers group workshop

training in consciousness growth based on his synthesis of their theories. The name he has given to his school for training in consciousness growth is "The Living Love Way."

The "Living Love Way" is a psychosynthesis of many methods for consciousness growth. The theory behind these methods is founded on Keyes' analysis of "bimodal consciousness." As his theoretical structure is such a fine synthesis of the men mentioned above and fits so well with the dialectic analysis of Deikman and Ornstein, we provide a brief review of his theory in this chapter.

We can understand the necessity of active type consciousness from a need/desire evolutionary perspective. When man was first struggling for survival it was necessary to have an instantly effective "fight or flight" mechanism. As a jungle survival mechanism, our animal ancestors were programmed for automatic duality--automatic feelings of otherness, threat and alarm. Survival required instant domination of the active mode of consciousness (as defined physiologically and psychologically by Deikman).

Survival today, however, depends on "tuning in" to the overall situation involving ourselves, the people around us, and the total environment. Perceptiveness, wisdom and oneness are now the ingredients for effective living. Our "biocomputers" (using Lilly's term) are still programmed for the active mode of consciousness. We presently need to learn how to deautomatize the active mode of consciousness programmed into our biocomputer.

The active mode, in which there is separation of objects, of

the self from others, has proved useful in individual biological survival; yet this mode apparently evolved to fit the conditions of life many thousands of years ago. The evolution of culture proceeds much more quickly than biological evolution; so the active mode may not be as all-important a criterion for our contemporary western society as it once was. The awareness of separation was a great advantage when survival threatened an individual's existence; for instance, one could isolate an enemy animal, kill it, and use it for food. However, this basic need, for individual survival is no longer quite so basic for many in the West.

Instead, the survival problems now facing us are collective rather than individual: problems of how to prevent a large nuclear war, pollution of the earth, over-population. And notice that in these examples, a focus on individual consciousness, individual survival, works against, not for, a solution. A shift toward a consciousness of the interconnectedness of life, toward a relinquishing of the "every man for himself" attitude inherent in our ordinary construction of consciousness, might enable us to take those "selfless" steps that could begin to solve our collective problems. Certainly our culture has too severely emphasized the development of only one way of organizing reality. Perhaps at this point in time we can begin to see that the complementary mode can have survival value for our culture as a whole.

Evolution may solve the whole problem. Perhaps evolution is now working to remedy the active type of programming that tends to

hold us at ordinary consciousness levels. Heart trouble, ulcers, anxiety, and other prevalent psychosomatic diseases may be considered common manifestations of the active mode of consciousness. Perhaps through the survival of the fittest, in many years from now, humans may have nervous systems that are automatically structured to produce instant insights that facilitate love, oneness and "selflessness" (i.e., receptive mode of consciousness).

The dialectic process can also be understood from a developmental perspective. The child must learn to manipulate his environment in order to satisfy his need/desires. Manipulating the environment requires the domination of the active mode of consciousness. As long as the individual has a need/desire (security, sex, prestige, money, power, knowledge, holiness) which demands the manipulation of the environment the active mode of consciousness dominates his biocomputer.

When these need/desires are satisfied (drop away) it becomes possible for the receptive mode of consciousness to emerge in the biocomputer. But even though the most effective and happy living requires the emergence of the receptive mode, the active mode dominates the biocomputer. The individual must find suitable methods to deautomatize active mode programming and subsequently provide for the emergence of the receptive mode.

Keyes differentiates the two modes this way: a) active mode: ego-directed, subject-object, emotion-backed security, sensation and power consciousness increasingly involving the rational mind causing

one to inflexibly guard and protect habitual folkways and personal patterns. b) receptive mode: ego-directed thinking and emotions have been replaced by wider ranging insight and deep intuitive understanding giving full flexibility to flow in mutually supportive and loving ways without being victim of folkways and personal patterns.

Most people live in the active mode characterized by manipulating the world to satisfy desires. Everything people tell themselves they must do to be happy ends up yielding more frustration than joy. The more successful a person is in making money, collecting skills and possessions, developing "swinging" relationships, acquiring knowledge and degrees, and achieving positions of status, power and prestige, the less loving, peaceful, and contented he may find himself.

And yet it is not these things in and of themselves that create an unhappy life--it is the desire for them that keeps us actively striving to satisfy the desire never knowing the receptive mode. You are ready for growth into the happiness of "higher consciousness" when you realize the results of trying to live a beautiful life by your efforts to rearrange or change the world of people and things outside of you to fit your desires. The "Living Love Way" provides methods for deautomatizing the active mode of consciousness and allowing for the emergence of the receptive mode of consciousness. As we shall observe in the next chapter this is essentially the goal of many methods of consciousness growth.

IV. PHYSIOLOGY OF THE TWO MODES

Arthur Deikman suggests that "consciousness" is the psychological complement of all physical systems. He also claims that different modes of consciousness have different psychological and physiological determinants. As we have seen, Deikman explicitly defines two modes of consciousness in the human being and shows that each has its own psychological and physiological organization.

Understanding the physiology of the two modes provides the foundation for many of the methods of consciousness growth, as we shall see in the next chapter. Deikman has defined the two modes physiologically by referring to brain wave pattern, muscle tension, muscle system and nervous system. He also indicates that each mode has its own overall effect on the physiological structure of the person. For example (referring to the action mode), very early in life focusing attention is associated not only with the use of the intrinsic muscles of the eyes, but also becomes associated with muscle movements of the neck, head and body, whereby visual interest is directed toward objects. Alexander Lowen, Ida Rolf, Moshe Feldenkrais and others have done much in defining the overall physiological dimensions associated with human consciousness. Lowen describes the person who functions almost exclusively in the active mode as possessing the following characteristics: shallow breathing, buttock muscles habitually tightened, retracted pelvis, stiff neck and energy flow blocked at the neck.

A thorough study of the physiological criteria which differentiate the two modes may produce a wealth of relevant information. The reader is referred to the following authors: Stanley Keleman, Robert Frager, Charlotte Selver, and particularly to the bulletin "First Report of the Project in Humanistic Medicine."

Let us now look at three topics which more explicitly clarify our understanding of the physiological dimension of bimodal consciousness. These three topics are examples of the kind of work, theoretical and empirical, that is currently being conducted in the area of the physiology of consciousness. An abundance of new work in this area is probably about to occur.

V. SYMPATHETIC/PARASYMPATHETIC DIFFERENTIATION

Reference was made earlier to the reticular activating system which maintains a two-way exchange of information with the cortex. The RAS is affected by what is going on in our consciousness and plays a paramount part in determining what is introduced into our consciousness. Because of our developmental preference for the action mode we have evolved programs for the action mode to such an extent that all information coming into our consciousness involves only action mode matters. In order to function optimally it is necessary for us to deautomatize our action mode programming enabling receptive mode possibilities to enter our consciousness.

From a physiological perspective this can be more fully understood as a need for synergetic complimentarity between the sympathetic/

parasympathetic nervous system. (Analagous to this discussion is Ornstein's discussion of the two halves of the brain.) Arthur Deikman says that the action-mode sees the sympathetic functions most prominent. When there is need for action the sympathetic functions operated throughout the biological organism. Similarly, the receptive mode sees the parasympathetic functions most prominent. The parasympathetic system allows the central nervous system to function in a restful, experiencing way. Pir Vilayat Khan, Pir-o-Murshid of the Sufi order, explains much Sufi and Yoga theory from his understanding of the sympathetic/parasympathetic functions. Higher states of consciousness are realised, he tells us, when the sympathetic system rests and the mind is used for experiencing subtler realities. Yoga, as an applied science, consists in the ability to energise at will both the sympathetic and parasympathetic systems and control the balance between them. The Hindu's yoga theory describes in flowery metaphorical terms two major nerve currents which flow through either side of the spinal column. These they call the Ida and Pingala and (after working through the metaphors) may be seen as comparable to the sympathetic and parasympathetic dichotomy of western physiology. Dr. Harold Stretfeld applies his understanding of this dichotomy to many of the "body games" in his book Growth Games. A large part of applied bioenergetics is founded on the sympathetic/parasympathetic dichotomy.

VI. ROBERT WALLACE AND TRANSCENDENTAL MEDITATION

Following is a review of research on Transcendental Meditation coordinated by Robert Wallace. The transcendental state of transcendental

meditation is analogous to the receptive-perceptive mode of consciousness presented in this thesis. Of the transcendental state Wallace claims:

> The results of these studies indicate that during the practice of meditation the practitioner spontaneously and naturally achieves a physical state of deep rest and relaxation while mentally he remains inwardly awake and alert. . . . (Scientific Research on Transcendental Meditation).

Some of the studies which indicate physiological dimensions of the transcendental state include the following:

a) During transcendental meditation oxygen consumption and metabolic rate markedly decrease indicating a deep state of rest. (Scientific American, February, 1972)

b) During transcendental meditation breath rate decreases significantly indicating a more relaxed and rested state of the nervous system. (The Lancet, April, 1970)

c) During transcendental meditation skin resistance increases significantly indicating deep relaxation, reduction of anxiety and emotional disturbances. (Scientific American, February, 1972)

d) During transcendental meditation cardiac output markedly decreases indicating a reduction in the work load of the heart. (Ph.D. thesis, University of California, Los Angeles, June, 1970, Robert Wallace)

e) During transcendental meditation there is a spreading of 8-9 cycles per second waves to the more frontal areas of the brain with the occasional occurrence of prominent and synchronized 5-7 cycles per second wave. These patterns are different from those seen in other

states of consciousness and indicate a state of restful inner alertness. (American Journal of Physiology, September, 1971)

f) Transcendental meditation stabilizes the nervous system as shown by fewer spontaneous galvanic skin responses. This stability continues to be maintained after meditation. Fewer galvanic skin responses indicate more resistance to environmental stress, psychosomatic disease and behavioral instability; efficiency in the activity of the nervous system and therefore more energy for purposeful activity. (Psychosomatic Medicine, 1972)

g) Subjects who practice transcendental meditation perform faster and are more accurate in complex perceptual motor tests. Good performance indicates greater coordination between mind and body, greater flexibility, increased perceptual awareness, greater efficiency, and neuromuscular integration. (University of California, Los Angeles, December, 1971, Blasdell)

Robert Wallace, among others (we have just noted Keyes), points out that the change in our culture to a predominantly technological, scientific one during the last few centuries has caused a radical increase in environmental stress placed on the individual. Many diseases, such as the increased evidence of hypertension, in some part can be linked to these radical changes in our environment. Wallace suggests that the development of increased self-knowledge and quiesence through meditation may be a way in which we could learn to cope with the stress, since the demands placed on us by our society are unlikely to diminish greatly. But most importantly, it is the shift from an

active, analytic mode of consciousness to the attainment of an overall receptive, holistic mode which is the aim of transcendental meditation.

VII. PHYSIOLOGICAL DIMENSIONS IN PSYCHOSIS AND LSD

Robert Wallace's work is only one example of current research in the physiology of consciousness. Here is an example of work recently conducted by the "Human Consciousness Institute" in San Francisco.

The physiological data pertaining to transcendental meditation are clear and clarify the bimodal hypothesis. In the case of acute and chronic schizophrenia, however, the data are ambiguous. Chronic schizophrenic patients tend to have EEG readings suggesting anxiety and high anxiety levels (Deikman, 1970). Perhaps they are struggling to maintain some semblance of personal order and control. A study of hospitalized schizophrenic patients undergoing acute decompensation shows an increase and wide variability of muscle tension, rather than the decreased muscle tension predicted on the basis of the receptive mode model. On the other hand, Deikman reports that Salamon and Post (1965), using a special method of measuring alpha waves, found increased alpha-wave production in schizophrenic patients as compared to controls. Studies of autonomic function are likewise variable and unclear. Issues of diagnosis, chronicity, and drug effects undoubtedly confound the data. For LSD states, there is not much data to work with, but the clinical variability of the states and the frequent occurrence of

anxiety suggest a situation similar to the psychoses. Although a more detailed and systematic physiological investigation needs to be done to solve this problem, in these instances we are dealing with an unintegrated mixture of modes. One way of understanding this is to consider the fact that, in . . . schizophrenia, the shift to the receptive mode may arouse great anxiety and a compensatory attempt to control the receptive-mode experience, an attempt that is an action-mode response. That such a response creates a problem is suggested by the lore of LSD users, whose standard advice for those about to take LSD is not to fight the experience, but to "go with it," to "float downstream," and abandon oneself to what feels like "ego death." It is said that if one can do this, chances are good that the experience will be beautific. On the other hand, if the subject attempts to control or fight the experience, a "bad trip" is the likely result. Giving oneself up to an unusual experience, abandoning oneself to "ego death," is precisely what Yogis and Zen monks are trained to do, but what schizophrenic persons find most difficult. Perhaps this difference underlies the different physiological portraits accompanying these different situations.

Conclusion

Only three examples of current research pertaining to the physiology of consciousness have been given. These three topics indicate that different modes of consciousness have definite physiological manifestations. The more understanding we have of this physiological

data the more able we will be to deal effectively with altered states of consciousness.

According to Hindu psychology the "evolution of personal consciousness" depends on our learning to balance the flow of energy between the sympathetic and parasympathetic nervous systems. Learning autonomic control of these systems will help us advance this evolution. According to people like Streitfeld and Lowen learning autonomic control of the parasympathetic nervous system will enable us to enter at will the receptive mode. This is important for our physical and mental health.

Transcendental meditation has become a world-wide practice. Wallace and others have shown that transcendental meditation is a good method for entering the receptive mode. We have reviewed physiological evidence which supports this contention. There is an abundance of psychological research which is also important. Many people are finding meditation an important part of their everyday lives. Further research into the physiology of consciousness will certainly add more information which will benefit all these people.

Healthy people may become healthier and happier by turning on to their receptive mode possibilities. Perhaps our understanding of bimodal consciousness will help us work more effectively with the mentally ill. Certainly the "Human Consciousness Institute" has presented relevant information which helps us understand and subsequently work with problems of psychosis and LSD intoxication.

A thorough study of the physiological criteria which differentiate

the two modes of consciousness may produce a wealth of information. Information that can be used to help all of us lead happier and healthier lives.

VIII. PSYCHOLOGY OF THE TWO MODES

Throughout psychological literature there exists continual reference to two modes of consciousness. Defined in different ways and described with numerous variations, bimodal concepts abound in psychology.

Freud introduced two modes of consciousness which he believed were in inevitable opposition and these he called the "pleasure principle" and "the reality principle." Carl Jung's work is steeped in bimodal concepts such as: anima-animus, extrovert-introvert, and causal-acausal. According to Jung, when a person faces an event, he performs either an act of perception (aware of something) or an act of judgment (a conclusion about something). The judging attitude leads to an orderly planned life, based on relatively closed principles, whereas the perceptual attitude leads to more openness to experience including the experience of the inner world of self. A student of personality theory can compare Jung's division with Maslow's concepts of primary and secondary process cognition. Maslow says the primary mode can be seen as a repudiation of the inner psychic world in favor of the external world of common-sense reality. This, too, is the basis of his "Theory Z" which differentiates "nonpeakers" from "peakers."

Of the nonpeakers he asserts:

> These people tend to be 'doers' rather than meditators or contemplators 'effective and pragmatic' rather than aesthetic, 'reality testing and cognitive' rather than emotional and experiencing (The Farther Reaches of Human Nature, p. 281).

Maslow's "Theory Z" is an excellent study which proposes twenty-four points differentiating people predominantly concerned with the active mode (nonpeakers, D realm) from people more concerned with the receptive mode (peakers, B realm). Here is an example of one of the points which emphasizes the nonmanipulative nature of the receptive mode. Point 21 states:

> In theory, transcenders should be somewhat more Taoistic, and the merely healthy somewhat more pragmatic. B-cognition makes everything look more miraculous, more perfect, just as it should be. It therefore breeds less impulse to do anything to the object that is fine just as it is, less needing improvement or intruding upon. There should then be more impulse simply to stare at it and examine it than to do anything about it or with it (The Farther Reaches of Human Nature, p. 292).

Such bimodal concepts compare favorably with Angyal's "autonomy" and "homonomy"; Von Bertalanffy's "closed-system" and "open-system"; Schachtel's "autocentric perception" and "allocentric perception"; Don Juan's "looking" and "seeing"; Gurdjieff's "man asleep" and "man awake" and Aurobindo's "closed centers" and "open centers" of consciousness.

Further bimodal examples abound: scientism vs. romanticism, straight vs. hip, intellectual vs. artistic, being vs. nonbeing, reductionism vs. humanism, primary process vs. secondary process, will to life vs. will to death, buddhi vs. manas, satvic vs. rajasic, linear

vs. nonlinear, analytic vs. gestalt, verbal vs. spatial. It is plain to see that throughout psychology, continual reference to two basic modes of consciousness proliferates. Presently we will review more closely the psychological dimension of bimodal consciousness focusing particularly on the bimodal dimension of the cognitive process. These writings give the reader a further appreciation of the bimodal concept.

> Since the world points up beauty as such
> There is ugliness too.
> If goodness is taken as goodness,
> Wickedness enters as well.
>
> Tao Te Ching

> The anguish arising from the dual nature of man rings forth in great chords throughout his work.
>
> Dostoievski

> The consciousness revolution we are experiencing is in some way connected with the rediscovery of breathing. When we concentrate on breathing we see the paradox that we keep consciously interfering with a process that works perfectly naturally so long as it remains unconscious. Our split between doing and allowing, between conscious command of the whole life and surrender to natural rhythms that are not our making is symbolically dramatised in our breathing. The age of anxiety is the age of over-controlled breath. The new spiritual revolution is animated by the hope of finding our way back to the power that breathes us, to the force that lives beneath the level of our conscious mind. ("An Interview with Oscar Ischazo," Psychology Today).

IX. TWO SIDES OF COGNITION

Roger Bacon, one of the founders of modern science, wrote:

> There are two modes of knowing, through argument and experience. Argument brings conclusions and compels us to concede them, but does not cause certainty nor remove doubts in order that the mind may remain at rest in truth, unless this is provided by experience.

Michael Polyani, seven hundred years later, reflecting on the nature of human knowledge pointed out:

> . . . that human knowledge is of two kinds. What is usually described as knowledge, as set out in written words or maps, or mathematical formulae, is only one kind of knowledge; while unformulated knowledge, such as we have of something we are in the act of doing, is another form of knowledge. If we call the first kind explicit knowledge, and the second, tacit knowledge, we may say that we always know tacitly that we are holding our explicit knowledge to be true (The Study of Man, p. 2).

Scientific enquiry has relied almost exclusively on the rational, analytic, explicit, argumentative mode of cognition and has excluded the arational, holistic, tacit, experiential mode of cognition. Thomas Blackburn proposes that we recognize the validity of a more sensuous-intuitive approach to nature, treating it as a complementary to the classical intellectual approach (Blackburn, 1971). Charles Tart asserts that Blackburn's analysis is valid, but not deep enough (Tart, 1972).

Tart's paper, States of Consciousness and State-Specific Sciences, attempts to take both modes of knowledge into account. He proposes that we must restructure the very method of scientific inquiry itself to account for many phenomena which people experience. In many ways, we can consider the esoteric disciplines of Sufism, Buddhism, and Yoga, as sciences of inner states; technologies developed to treat the most pressing problems of philosophy, psychiatry, and psychology. Conventional science, as it is usually practiced, often neglects the essential component in studying consciousness. Concerning marijuana intoxication, Tart asks whether anyone would be willing to risk doing to jail for the sake of having their eyes redden, their performance on

complex psychomotor tests decline, etc. These are clearly side-effects, not the central components of marijuana intoxication, and an attempt to pass off research on such side-effects as the "hard science" in this area simply misses the point. Tart's approach is one of the very first contemporary attempts to synthesize the two modes of knowledge-seeking; the concrete workings of his new approach will take a while to emerge.

Tart and many other recent writers are telling us that another mode of knowing exists which we can't exclude from our search for knowledge. They agree with William James that there are ways of knowing which are a) discontinuous with our rational mind, and b) screened from us by our attachment to our rational mind. James cautioned against prematurely closing accounts with reality before incorporating these other ways of knowing. Arthur Deikman calls this "thinking of the receptive mode." He suggests:

> Contemporary psychological models, such as primary process theory, view the object world as the standard by which to judge the realism of perception and cognition. The receptive mode and other modes yet to be discerned or utilized can however, be conceptualized as modes by which the organism addresses itself to reality dimensions other than those of the objective world associated with the action mode and logical thinking. The "thinking" of the receptive mode may be organized in terms of a different logic in pursuit of aims located at different dimensions of reality than those to which we ordinarily address ourselves ("Bimodal Consciousness," Archives General Psychiatry, 45, p. 482).

It is important that we recognize the relativity of different modes of cognition rather than assign an absolute primacy and validity to that mode with which we are most familiar. This is especially

pertinent when we are studying "consciousness." Then we must be familiar with the "thinking" of the receptive mode. Not only is this kind of "thinking" an important topic for study; it may be necessary to use this mode of cognition to understand many things relevant to a "psychology of consciousness." Baba Ram Dass clarifies this.

X. BABA RAM DASS AND THE TWO MODES OF COGNITION

Though many scholars have differentiated between the two modes of cognition, perhaps it is Baba Ram Dass who makes the most significant point for a psychology of consciousness. He says that man's capacity for rational thought is a powerful tool which has given him the power to control nature. It has provided him with things previously undreamed of and will continue to do so. The particular way of knowing the world through the rational mind has tremendous advantages and we have quickly exploited them. The problem however, is that in using the rational mind we have created difficulties which can be solved only through another way of knowing. The rational mind is a limited tool. It takes an object and it cannot get beyond the subject-object world. It can't know itself because it is a metasystem. It is a linear and limited in dealing with large numbers of variables simultaneously. It is finite and thus can't know the infinite.

There are, however, ways of knowing about things (concepts) that we don't know through the rational mind. For the most part we have relegated these to the realm of mysticism, or poetry, or what we sometimes call intuitive validity in science. Ram Dass suggests that

we have become participants in a religion dedicated to the worship of the rational mind. We as professors, as rationalists have faith in the fact that what we know through our senses, through the logic of our thinking mind is the epitomy of knowledge. Ram Dass emphasizes that our faith in the rational mind may repress other possible cognitive experiences. We must attend once again to the fact that the rational mind is a finite tool. This always has been part of western thought (Aquinas made the point fundamental to Catholicism).

Perhaps the dominance of the active mode hides from people receptive mode cognition. Individuals, like Aquinas and Ram Dass, must continually remind us of the limitations of rational thought. Their thoughts may strike a chord in us encouraging personal exploration of the "other" ways of knowing. Spiritual wisdom, of the kind Aquinas and Ram Dass possessed, is a product of realizing receptive mode cognition. For example, the experience that "humanity is one body" cannot result from active mode cognition. It is a subjective experience where we experience a unitive link with all people. This experience most often occurs when rational thought processes are deautomatized allowing arational, holistic, tacit, receptive cognition to emerge.

Baba Ram Dass encourages us to deautomatize rational thinking. When we do this we are more apt to experience alternative states of consciousness. These new horizons widen our perspective. This is becoming increasingly important. The rational mind has taken us a far way. And yet, to see the horror of urban living with its pollution

and tensions, to see war and killing, to see the runaway imbalances in ecology, to study statistics about neurosis, tranquilisers, suicide, crime and highway fatalities, cannot but lead one to wonder whether man's rational mind is enough.

The answer is that it is not. In an evolutionary perspective, the rational mind takes us a certain distance and no further and we eventually must transcend it in order to go on to greater insights. Other writers have attended to this problem, some of whom are here sampled.

> A new type of thinking is essential if mankind is to survive and move towards higher levels.
>
> Albert Einstein

> For more than two thousand years man has striven to suppress his animal nature, to curb his instincts and to control his feelings. He has developed a civilisation whose technological achievements are a tribute to the power of his mind. But in the process he has undermined his identity and lost his sense of self. He has subverted his energy to conquering nature, but has destroyed his own soul. He has lost his capacity for knowing joy. (Alexander Lowen, Self-Expression, p. 2)

> The image of the Thinker has been central to our Western culture. It constitutes its greatness, yet also its limitations: for by officially glorifying the thinking process, reason and the dualistic ethics of 'either-or,' it felt compelled to give to the feelings and to all non-rational processes linked with the image-making and intuitive faculties of man a negative or at least lower meaning and value. (Dane Rudhyar, The Planetarisation of Consciousness, p. 30)

XI. THE INTUITIVE MIND

Baba Ram Dass has described the limitations of the rational mind. He shows that we must transcend the rational mind to experience

alternative ways of knowing. Many people have described these alternative ways. Here we will introduce Roberto Assaglioli's presentation of "the intuitive mind."

It is this thesis' contention that the "rational mind," however defined, is synonymous with active mode thinking. It is important to present the receptive mode alternative. Roberto Assaglioli's description of "the intuitive mind" serves that purpose best.

Intuition exists as an independent and specific psychological function. It was called by Jung an irrational function, to use his own words: "this term does not denote something contrary to reason, but something outside the province of reason." This is Assaglioli's major contention.

Assaglioli considers intuition mainly as a mental organ or means to apprehend reality. It is a synthetic function, in the sense that it apprehends the totality of a given situation or psychological reality. It does not work from the part to the whole--as the rational (analytical) mind does--but apprehends a totality directly in its living existence (Assaglioli, 1971, p. 218).

Intuition is one of the least recognized and least appreciated, and therefore one of the repressed functions. Repression of intuition is produced by nonrecognition, devaluation, neglect, and lack of its connection with other psychological functions. Assaglioli would agree that active mode consciousness itself acts as a veil hiding "the intuitive mind." Intution is a normal function of the human psyche, its activation is produced chiefly by eliminating the various obstacles

preventing its activity. The deautomatization of ordinary consciousness is the major step in that direction.

The essential distinction between cognition by way of intuition and cognition by way of thinking rationally is that intuition has the following characteristics: it is immediate and direct, not mediate and progressive as is thinking; it is synthetic or holistic, i.e., it is an immediate apprehension of a whole, one could say of a Gestalt, and not of different parts later put together to form a whole. Ornstein describes intuition as being arational, holistic, spatial and tacit.

Rational understanding is one part of knowing but understanding in its fullest psychological sense includes intuitive understanding. Whenever one wants to reach a true understanding of the essence of the specific quality of a human being, or of a group, or of human relationships, the use of intuition is indicated and often necessary.

Consider the general field of valuation. Here we see where receptive mode knowing is a necessity. Sound valuation requires intuitive perception of the essence or purpose of a person, of an activity, or of a situation. This valuation has to be checked and examined through other functions, such as that of critical analysis; but one can say that the intuition is the specific organ of psychological function for achieving understanding and true valuation.

The intuitive mind has many more indications and applications. In every case, however, it signifiies an apprehension of reality synonymous with receptive mode knowing. There is an abundance of literature in this area. Here we stress one point. For intuition to be a true

cognitive process implies not only the functioning of intuition alone, but also its intelligent apprehension, interpretation and inclusion in the existing body of knowledge.

XII. RECEPTIVE MODE COGNITION

Receptive mode cognition has important applications. As was just mentioned, a general field of application is in valuation. Another large field of application is that of the sciences. There also it can be used to reach the truth in a synthetic way, a truth which has a universal or general value--such as a principle, a law, or a general method of procedure. Many scientific problems have been solved with the help of intuition.

One cannot conceive a true and successful therapist, teacher or business manager who has not developed and (does not use) the receptive mode cognition. One cannot imagine a day gone by where this way of knowing has been useful or would have been had we been able to enter it. Even though the receptive mode has such a wide relevant application western educational systems largely concentrate on the verbal and intellectual. We do not possess a large-scale training system for the other side. In the next section this thesis proposes that we add receptive mode training to the school curriculum.

This training is presently the specialty of the <u>esoteric</u> psychologies. They form a complement to most of modern, western education. If we examine some of the techniques and exercises of the esoteric traditions, we find that they generally seem to work in the tacit

language of the receptive mode.

In the Chinese "I Ching," this mode is even named "k'un"--the receptive. In Sufism it is variously called "deep understanding," intuition or direct perception. Don Juan apparently calls it "seeing." In Zen, the word is "Kensho," a word for the enlightenment experience, also means "to enter inside," the same meaning as intution, which is from "in" and "tuir" in Latin. Satori in Zen is often pictured as a flash of intuition illuminating a dark area.

There are two major ways, then, in which men have approached knowledge about themselves and the nature of life. One, the scientific and logical, employs the steady input and accumulation of information; the other, the intuitive.

The study of mystical consciousness suggests that the receptive mode may provide a way of "knowing" certain aspects of reality not accessible to the action mode. The "knowing" that takes place is usually a nonverbal experience, although it may later be translated into words in order to be shared. Thus, what is taken in is not only those aspects of the environment with which we are familiar but other aspects as well.

The mystic experience exemplifies the purest manifestation of receptive mode cognition. This state is brought about by a deautomatization of hierarchically ordered structures that ordinarly conserve attentional energy for maximum efficiency in achieving the basic goals of the individual: biological survival as an organism and psychological survival as a personality. Perceptual selection and cognitive patterning

are in the service of these goals. Under special conditions of dysfunction, such as in acute psychosis or in LSD states, or under special goal conditions such as exist in religious mystics, the pragmatic systems of automatic selection are set aside or break down, in favor of alternate modes of consciousness whose stimulus processing may be less efficient from a biological point of view but whose very inefficiency may permit the experience of aspects of the real world formerly excluded or ignored. The extent to which such a shift takes place is a function of the motivation of the individual, his particular neurophysiological state, and the environmental conditions encouraging or discouraging such a change.

In conclusion, the mystic experience emerges when the deautomatization of the active mode occurs. The mystic experience occurs when the receptive mode cognition emerges. Then one apprehends aspects of reality of which he was previously unaware.

XIII. TWO MODES OF COGNITION AND EDUCATION

It is clearly evident that increasing numbers are turning to meditation, oriental religions, psychedelic drugs, mystical literature and other methods for "turning on" the receptive mode of consciousness. The phenomena encountered in these areas provide more satisfaction and are more relevant to the formulation of philosophies of life and deciding upon appropriate ways of living than pure and objective reason. These individuals are not disillusioned with knowledge, per se, but with knowledge that is purely a product of the rational mind. They

apparently agree with Buddah who saw all suffering ultimately as the fruit of delusion or lack of spiritual vision.

Aware that knowledge has an effect on being, they search for knowledge which goes beyond mere verbal information but has some intuitive validity and spiritual vision. They seek "understanding" besides "knowledge" as defined by Huxley in the following quote:

> Knowledge is always in terms of concepts and can be passed on by means of words of other symbols. Understanding is not conceptual, and therefore cannot be passed on. It is an immediate experience, and immediate experience can only be talked about (very inadequately), never shared ("The Education of an Amphibian," in Tomorrow and Tomorrow and Tomorrow and Other Essays).

Such use of the term "knowledge" is by no means universal, but Huxley's distinction is important in drawing our attention to the existence of different ways or degrees of knowing, whatever the names we want to give them. Thus, when a mystic speaks of knowing, he is not speaking of strictly rational knowledge but of a realization or seeing of the truth. This is a function of intuition rather than reason, for intuitive thinking, as the word indicates, allows us to get "into" things while reasoning is only "about" things.

As we have said many individuals are searching for an understanding (to go "into things") to counterbalance their knowledge ("about" things). This is the goal many educators have set for education--to create a balance between the two modes of cognition. Following is a quote from George Leanord which reflects the flavor of intuitive learning in the school:

> How many of those times do you remember? Something happens. A delicate warmth slides into parts of your being you didn't even realise were cold. The marrow of your bones begin to thaw. You feel a little lurch as your own consciousness, the teacher's voice, the entire web of sound and silence that holds the class together, the room itself, the very flow of time shift to a different level . . . Or you find yourself trembling slightly with the terror and joy of knowledge, the immensity of existence and change. And when it ends and you must go, you reel from the room with flushed face knowing you will never again be quite the same. You have learned (Education and Ecstasy, p. 24).

How many of those times do you remember? Probably, not too many. It is now time for the schools to help their students have such experiences. The ability to have such experiences is becoming increasingly important. Our physical and mental health may depend on it. People who can have such experiences will probably be the people who can act most effectively. The time has come for school curriculum to include receptive mode considerations to a far greater extent than they presently are being included. We want our children to be "transcenders" experiencing "B-cognition" as often as possible. We want our children to be able to live as often as they like in the "receptive - mode." And not only when they are children but all through their lives. May they know the power of the rational mind and may they know the joy of the arational--everyday.

XIV. COMPLEMENTARITY OF THE TWO MODES OF COGNITION

It is important to understand that the scholars indicating the imbalance of the two modes of cognition as we presently find them, are not suggesting that the receptive-perceptive mode is any higher or any

better or more important than the active-analytic mode. They are saying that human potential includes the receptive-perceptive mode and therefore we have to include this mode into our psychological framework. The following statements indicate the complementarity of the two modes and the need for balance between them.

> These two ways of thinking, the way of time and history, and the way of eternity and timelessness, are both part of man's effort to comprehend the world in which he lives. Neither is comprehended in the other, neither telling the whole story. (Oppenheimer, quoted in The Nature of Human Consciousness, p. 5).

> As a result of many forces, both scientific and cultural, we may be at the brink of an era in which both the intellectual and the intuitive modes can be recognised as performing complementary functions. Instead of these being opposed to one another, it may be possible for both to attain a higher perspective of complementarity (Robert Ornstein, The Psychology of Human Consciousness, p. 162).

> The left-right dimension of the game is also involved in the relationship between voluntary and involuntary controls. All skill involves a certain measure of spontaneity and unconscious functioning: no one can create beauty, be it in a work of art or on a golfing links, unless he has both disciplined control and the ability to let go to the sudden glimmer. (Michael Murphy, Golf in the Kingdom, p. 194).

> Once we transcend and resolve this dichotomy, once we can put these into the unity in which they were originally, for instance in the healthy child, in the healthy adult, or in specially creative people, then we recognise that the dichotomizing or the splitting is itself a pathological process. And then it becomes possible for one's civil war to end. This is precisely what happens in people I call self-actualising (Abraham Maslow, The Farther Reaches of Human Nature, p. 162).

XV. TWO MODES OF BEHAVIORAL ATTITUDE

We will conclude our discussion on the psychology of the two modes of consciousness by referring to three areas which shed further

light on the matter. The first includes bimodal attitudes and behavior; the second is a review of some of the characters from "Alice in Wonderland" because they so delightfully show the two modes of consciousness; the third is a look at the two modes of creativity. Abraham Maslow is our source for presenting both the active and receptive modes of creativity. Here we become most aware of the complementarity of the two modes. Let us begin with the first example: "bimodal attitudes and behavior."

The Sufis teach that before enlightenment the person will be chopping wood (driving a bus, teaching) and after enlightenment the person will be chopping wood (driving a bus, teaching) whatever. Baba Ram Dass says that after a person spends so many years doing yoga, having therapy, "trying" to become enlightened what he ultimately finds is himself chopping wood (driving a bus, teaching). What blows your mind, he says, is you were "here" all the time and it's such a cosmic joke your "struggle" to get "here." Well, if behavior is the same "before" and "after," how can we speak about a bimodal condition? The answer is that it is not the "external" behavior that we are referring to but the "internal" attitude towards that behavior.

In the action-mode, the person sees himself as controlling his own behavior. He is one thing and his behavior another. Similarly, the person sees himself as "acting upon" the environment and sees himself as one thing and the environment another. In the receptive mode, the person sees himself and his behavior as one--behaving is happening. "He" is not controlling "it"--"he/it" is just happening (as it always has). Similarly the person no longer sees himself as separated

from the environment "acting upon" it. The "he/it" behaving includes the environment. Alan Watts described the receptive mode:

> He is not . . . imagining that he is an ego or subject which can somehow manage to be permanently 'one up' on its correlative object--the changing panorama of experiences, sensations, feelings, emotions, and thoughts. He accepts himself; more exactly, he does not think of himself as something other than his behavior patterns, as something which performs them. (Psychotherapy East and West, p. 71)

Arthur Deikman says that the functional orientation that determines mode has to do with the "goal" of the organism's activity: whether or not the environment is to be "acted upon," or whether it is to be received and taken in. "Letting it" is an activity, but different than "making it." "Letting it" is the attitude of the receptive-mode and "making it" is an activity of the active mode. In either case, there is activity and it doesn't matter what that activity is. It's the attitude towards the activity which, according to Deikman, is a manifestation of the person's goal. Andras Angyal speaks of behavior in much the same way as Deikman:

> In the first orientation he is struggling for centrality in his world, trying to mold and organize objects and events, to bring them under his own control. In the second orientation he seems rather to strive to surrender himself (Neurosis and Treatment: A Holistic Theory, p. 15).

Though Deikman and Angyal speak explicitly about two modes of behavior, it seems they are missing the essence of the matter. Deikman seems to miss the subtle point that you can't be "letting it" if you have a "goal" of "letting it," more explicitly, (in Angyal's case), you can't "surrender" while you're "striving" to surrender. Understanding this subtle difference is the key to understanding the concept

of bimodal behavioral attitude. Perhaps this Sufi parable gives us the needed advice: "On the hat of poverty three renouncements are inscribed: Quit this world, quit the next world, quit quitting."

Perhaps we can conclude this discussion by referring to Jung's, Frankl's, Maslow's and the Sufi's portrayal of the right attitude towards "vocation." This is clearly a receptive-mode attitude. Jung believes that vocation is a manifestation of the inner man. His work becomes an act, a ritual in and of itself. It is the vocation, the working, which is its own reward and not the results of that work only. The vocation is his law and Jung says, he must obey his law. Frankl sees the demands of each day as the vehicle which gives life its meaning. For Frankl, as for Jung, it is not the fruits of labor which confer meaning but the work itself through which one discovers meaning. Maslow says self-actualized people are devoted to some vocation, beloved work outside themselves. Maslow portrays such beloved work as a natural and harmonic mission--a calling of the inner man. The self-actualized person perceives his vocation as pre-ordained destiny, fitting, proper and totally fulfilling in and of itself. The Sufis stress that vocation is a vehicle for development as long as one is free from attachment to the vocation or the fruits of the labor. The Sufis emphasize a psychological state of non-attachment--that one does whatever one does and is not attached to it.

Alan Watts gives us an idea of behavior with a receptive-mode attitude in his aptly titled book Beyond Theology: The Art of Godmanship.

> Proper cooking can be done only in the spirit of a sacrament and a ritual. It is an "act" of worship and thanksgiving, a celebration of the glory of life, and no one can cook well who does not love and respect the materials he handles . . . Ritual is basically, anything done with loving awareness and reverance--whether cooking, carpentry, fishing, writing, performing surgery or making love.

XVI. TWO MODES: MOTIVATION (AND MORE) IN WONDERLAND

> "In that direction," the Cat said, wavering its right paw around, "lives a Hatter: and in that direction," waving the other paw, "lives a March hare. Visit either you like: they're both mad."
> "But I don't want to go among mad people," Alice remarked.
> "Oh, you can't help that," said the Cat: "we're all mad here. I'm mad. You're mad." (The Annotated Alice, p. 89)

Certainly all of us who have followed Alice's adventure in Wonderland are aware of its madness. Wonderland is a mad place. It may be that all our Wonderlands are mad places but certainly, Alice's Wonderland was. Here we want to look at several of the characters who inhabit this mad world. We will discuss them from a sane and academic perspective, analyzing their behavior and motivation.

The mad people of Wonderland are strangely motivated. One fellow sits on a mushroom all day smoking dope and blowing smoke vowels, the Mad Hatter spends all but one day in the year just drinking tea celebrating unbirthdays and the Cheshire Cat spends his time telling Alice how crazy he and everyone else is. Besides that he does nothing but float around slowly disappearing and slowly reappearing again.

Now these three characters are obviously mad. We have no need for the likes of them in our highly efficient technological society.

What purpose could they possibly serve in any of our organizations and institutions? They are so poorly motivated that they would surely be failures in society's eyes.

There are, thank goodness, a few good examples for us in Wonderland. One of them is the White Rabbit. Aware of his responsibility to the Queen, he knows exactly if he has enough time to say "hello" or not. If he doesn't, which is the case during Alice's visit, he rushes to his job passing by all the lazy characters playing their crazy little games. Certainly we could use more of the White Rabbit's kind. There is no question that most managers prefer a White Rabbit to a Mad Hatter in their business.

There is, however, much to learn from the three characters we have been eyeing suspiciously. We can learn from them how to live in the receptive mode. These mad people are not really poorly motivated (lazy good for nothings). They are motivated in a receptive way. Aware of their "inner callings," their actions are true for them. They are, to use Maslow's term, "metamotivated." Gratified in their basic needs, they love their work and totally identify with it. It becomes a part of them. Their work/play is an embodiment of their values, and as such, an end in itself. Lucky for them that they live in Wonderland because had they lived in Los Angeles the Mad Hatter would have probably ended up being a chartered accountant. (It does seem like a delightful idea to write an essay entitled, "Metamotivation and the Mad Hatter").

We must, however, maintain some semblance of sanity because

academic writing is a very serious business. And for someone busy trying to get a degree there is no time for idle fantasy. So onward in the active mode. Here is some clear, concise, well-articulated logic. We are going to define and differentiate two modes of motivation by comparing the White Rabbit to the Caterpillar (that fellow on the mushroom). Let us first look at the White Rabbit, and by so doing, portray active-mode motivation.

The White Rabbit is late for a very important date and from the moment he enters the picture he's rushing to his appointment never stopping for a moment. He is in the action mode, contending maximally with his environment, continually looking at his watch and focusing intensely on his goal located in future-time. His conscious experience features sharp boundary perception, high field articulation and verbal, logical thought patterns. One would postulate that his EEG is desynchronized, and his baseline muscle tension high.

> It was the White Rabbit, trotting slowly back again, and looking anxiously about as it went, as if it had lost something; and she heard it muttering to itself, "The Duchess! The Duchess! Oh my dear paws! Oh my fur and whiskers! She'll get me executed, as sure as ferrets are ferrets! Where can I have dropped them, I wonder (Ibid., p. 33).

The White Rabbit has lost his fan and white kid gloves. That is serious, for his employer may chop off his head because of it. The White Rabbit is a highly anxious individual continually worrying about one thing or another, always "ferreting." This he accepts as part and parcel of his chosen life style. His orientation is toward exerting direct, voluntary control over all phases of his life. This orientation

of control is enhanced by his ideal of the self-made man and by his pursuit of material and social goals--all of which call for manipulation of the environment and the self. Did you know that on the door of his "neat little house" is a brass plate with the name "W. Rabbit," engraved upon it?

"W. Rabbit" has made a success of himself. We can all be happy for him. Unfortunately, however, he seems to be excessively anxious and he really doesn't seem to be very happy. Perhaps he should try meditating. If not he could spend a few moments with a counsellor (like the Caterpillar).

The Caterpillar sits on a mushroom all day smoking dope and blowing smoke vowels. He is in the receptive mode with a corresponding state of consciousness that may feature merging of the self with the environment or an ineffable perception of unity, or both. Muscle relaxation (very relaxed), cortical synchronicity, and sensory domination are good descriptions of this fellow's state. He seems to be selfless and have abandoned personal striving and material gain (no fan, kid white gloves, "neat little house"). Language is given low priority (all he speaks are vowels, not even consonants) and so is thinking, though the few thoughts he shares with Alice seem most perceptive.

> She stretched herself up on tiptoe, and peeped over the edge of the mushroom, and her eyes immediately met those of a large blue caterpillar, that was sitting on the top, with its arms folded, quietly smoking a long hookah, and taking not the smallest notice of her or of anything else (Ibid., p. 66).

Here the receptive mode is dominant. The Caterpillar is just

"being." He isn't even trying to "be." He just is "being." The "being" referred to is essentially a sensory-perceptive experience. The Caterpillar has done away with all mental activity which intervenes between subject and his experience. The sense of time has changed to what might be called timelessness. There is no urgency to accomplish things. The Caterpillar is experiencing a sense of total satisfaction with his moment-to-moment experience. There is no need to strive for a distant satisfaction.

Perhaps the Caterpillar exists in the receptive state because he smokes dope all day. Possibly he even nibbles at his mushroom. Maybe he would be a little more active if he gave up these habits. We will never know but one thing we do know--the White Rabbit and the Caterpillar are vastly different characters because they live within different modes of consciousness.

XVII. NEUROSIS IN WONDERLAND

Shapiro (1965) has presented evidence that the characteristic way an individual attends to stimuli, his attentive style, has important effects on his conscious experience. Shapiro distinguishes between two main groups--sharply focused attention (obsessive-compulsive and paranoid styles) and diffuseness of attention with absence of sharp focus (hysterical styles).

Shapiro's conclusions support the concept of different organizational modes. In the case of the obsessive-compulsive, his thought and style are focused on object manipulation, on activity at which he

is usually quite successful. Hunches or moments of inspiration that come about involuntarily in creative states or moments of mystical revelation are, however, quite absent from the experience of persons rigidly committed to the object-manipulative mode of cognition and perception. Likewise, rich affective experience is not found with that mode because abandonment and relaxation of the attitude of deliberateness is not compatible with the action mode. In the diffuse, hysterical style, however, we see the counterpart to the receptive-sensory mode. Here, sensory details, inspiration, and affect dominate the experience.

The Queen of Hearts exemplifies the neurosis of the active mode. She is the epitomy of the individual motivated to exert direct, voluntary control over all phases of life. She's so heavily into the action-mode that she could be defined by psychotherapists as a chronic obsessive-neurotic. Anyone who upsets her order or threatens her control gets his head chopped off. Rigidly committed to the object-manipulative mode of cognition and perception, she can't even leave white roses white. She insists that they be painted red and so keeps her lowly subjects busy doing just that.

Shapiro claims that the most conspicuous characteristic of the obsessive-compulsive's attention is the intense sharp focus. These people are not vague in their attention, they concentrate and particularly do they concentrate on detail . . . [they] seem unable to allow their attention simply to wander or passively permit it to be captured. This definitely is characteristic of the Queen of Hearts. She goes out

of her way to notice little details about which she can complain. If there is the tiniest white spot visible on a flower she is sure to notice it. Throughout Alice's visit with her she is continually noticing Alice's messy hair, poor posture, poor speech, mistaken ideas. . . .

Here is a passage which reflects the Queen's obsessive-compulsive nature while introducing an individual who definitely has hysterical tendencies.

> Here the Queen put on her spectacles and began staring hard at the Hatter, who turned pale and fidgeted. "Give your evidence," said the king; "and don't be nervous, or I'll have you executed on the spot." This does not seem to encourage the witness at all: he kept shifting from one foot to the other, looking uneasily at the Queen, and in his confusion he bit a large piece out of his teacup instead of the bread and butter (Ibid., p. 147).

Concluding Statement

In every person there exists both a White Rabbit and a Caterpillar. Life is not complete unless we realize these parts of ourselves. Many of us, however, only know "white rabbitness." Almost every moment of our lives finds us living like a "W. Rabbit." The active mode dominates our consciousness. This is an exciting and important part of life but it is not all there is. There is "caterpillarness." It is not easy for us to realize the Caterpillar in us. Even though it is an equally important part of our lives contributing much peace, joy and serenity, we seem to consider it a "minor" part of life. It is something we leave behind in childhood. But this cannot be. Peace, joy, serenity--physical and mental health are our most

precious gifts. We must always be concerned with "caterpillarness." As counsellors, teachers, lovers, parents and fellow human beings we must realize our "caterpillarness" and help others to realize theirs. We must become more aware of our receptive mode possibilities. We must learn how to deautomatize "white rabbitness" allowing "caterpillarness" to emerge.

Wonderland may be mad but it is for many a wonderful place. It is a place where one can secretly skip into the receptive mode. Lewis Carroll's genius has provided this means. We conclude with this poem.

A boat, beneath a sunny sky
Lingering onward dreamily
In an evening of July -

Children three that nestle near
Eager eye and willing ear,
Pleased a simple tale to hear -

Long has paled that sunny sky:
Echoes fade and memories die:
Autumn frosts have slain July.

Still she haunts me, phantomwise,
Alice moving under skies
Never seen by waking eyes.

Children yet, the tale to hear,
Eager eye and willing ear,
Lovingly shall nestle near.

In a Wonderland they lie,
Dreaming as the days go by,
Dreaming as the summers die.

Ever drifting down the stream -
Lingering in the golden gleam
Life, What is it but a dream?

In this poem Carroll recalls the July boating expedition up the Thames on which he first told the story of Alice's Adventures in Wonderland. The poem echoes the themes of winter and death that run through the prefatory poem of Through the Looking-Glass. It is the song of the White Knight, remembering Alice as she was before she turned away, with tearless and eager eyes, to run down the hill and leap the last brook into womanhood.

XVIII. TWO MODES OF CREATIVITY

Psychologists today generally conclude that the process of creativity is a function of two distinct elements which they call "primary creativeness" and, "secondary creativeness." Primary creativeness, for the purposes of this study, is a function of the receptive mode of consciousness while the working out and the development of inspiration (secondary creativeness) is a function of the active-mode of consciousness. Secondary creativeness stresses not only creativeness, but also relies very much on hard work, discipline, learned skills, concentration, and outward expression. Primary creativeness stresses inspiration, openness to experience, present centeredness, selflessness, intuitive-arational cognition, desutomatisation of ordinary perception, and abilities to function in the receptive-mode of time, language, behavior and motivation.

Here we shall look briefly at the active-mode element of the creative process. Then we shall look at the receptive-mode element in the writing of Maslow.

In the secondary phase the person is trying to express his inspiration. Demanding ego functions and ego-centeredness, he must make some "sense" out of what is conceivably raw and hazy material. From a cognitive perspective, he must function analytically, logically and linearly, scanning the raw material, picking, choosing, deleting, reformulating, keeping control of his mental functions and their direction. From a time perspective, he must conceive of a finished product in future time. He probably works on a particular time schedule, well aware of the linear effects of his actions, dependent upon memories of the past and fantasies of the future for further clarification of his work. From a language perspective, he has to be keenly aware of the effectiveness of communication. If he is to use receptive-mode language as his vehicle, he still has to formulate it in an explicit way so that it produces its desired affect. On the other hand, he may want to change what is communicated to him in receptive-mode language to active-mode language which demands high verbal, expressive abilities. He must be in control of his actions, carefully aware of his every move; he must contend with his environment, tools and materials, aware of what should be happening. Since he has an explicitly defined goal his behavior is clearly of the "going out" variety--he is creating a product. From a perspective of motivation, he is motivated to "go out" and get what materials he needs, and, of course, to manipulate himself and his world in such a way as to finalize his work. He must function in the ordinary mode of consciousness selecting only information which enhances his perceived goal. His "reducing valve" is turned on high

and little is allowed to come into consciousness except that which he perceives as conducive to his work. His conscious experience features sharp boundary perception and high field articulation. From a physiological perspective he's functioning primarily in "beta" EEG and his baseline muscle tension is high.

Let us now look at some of Maslow's definitive qualities of the primary element in creativity. One no longer approaches a problem as something to be worked on, classified and publicised. One perceives "within" the problem, becoming the problem and all that entails. One no longer thinks of the past, nor does he prepare for the future but is totally present-centered--"here now." This process demands a kind of innocence of perceiving and behaving--an openness allowing whatever happens to happen. The person is without the normal "shoulds," "oughts," dogmas, habits, and programs of proper and right. He transcends these selective and restrictive elements of ordinary consciousness. His "reducing valve" is on low and subsequently he holds the ability to experience other modes of consciousness. Maslow writes:

> Healthier people have the ability to dip into the unconscious and preconscious, to use and value their primary processes instead of fearing them, to accept their impulses instead of always trying to control them, to be able to regress voluntarily without fear--these are the essential qualities of creativity (The Farther Reaches of Human Nature, p. 83).

Further, the creative individual drops much behavior based on active-mode motivation. He drops masks, his efforts to influence, to impress, to please, and, with no need to act, devotes himself totally

to the problem. The creative individual becomes less dissociated than usual into a self-observing ego and experiencing ego and comes much closer to being all experiencing ego. He criticizes less, evaluates less, selects and rejects less. Fears disappear, anxiety lessens as do defenses and inhibitions. All these things are necessary elements for a person to function in the primary (receptive) mode of creativity. What Maslow has contributed here can easily be compared to the receptive-mode qualities previously defined in other sections in this study. Let us conclude with two quotes which clearly show the receptive-mode qualities of the creative process:

> No blocks against the matter-in-hand means that we let it flow in upon us. We let it wreak its will upon us. We let it have its way. We let it be itself. Perhaps we can even approve of its being itself. This makes it easier to be Taoistic in the sense of humility, noninterference, receptivity (The Farther Reaches of Human Nature, p. 67).

> However, everyone agrees that in the primary or inspirational phase of creativeness, some degree of receptivity or noninterference or "let-be" is descriptively characteristic and also theoretically and dynamically necessary. (The Farther Reaches of Human Nature, p. 68)

XIX. PHILOSOPHY OF THE TWO MODES - THE TAO (YIN-YANG) AND THE I CHING

Let us conclude this chapter with a look at how the two modes of consciousness have been portrayed philosophically. This we will do by studying the Tao symbol and the I Ching.

Tao Symbol (Yin and Yang)

In ancient Chinese philosophy we find that two cosmic Principles,

Yin and Yang, are constantly interrelated, one waxing in intensity as the other wanes, and vice versa. In the Tao symbol the Yin and Yang are enclosed within a circle. Their relationship is at every point a dynamic one; it leaves no room for any static rest-period. It changes at every moment. But there is that which encompasses all phases of the forever cyclically changing relationship between the two Principles. "That" is Tao; and this Tao is the changeless harmony of the bimodal Wholeness or Reality. Tao is conceived as Harmony, as the polyphonic interplay of the two principles of existence. In the present discussion the yin and yang can be compared to the concepts of active and receptive modes of consciousness. Life is Tao.

For ourselves, then, there are two movements which can be defined by any number of directions: a movement toward and movement away; a forward movement, the movement of the active-mode, is away from the center point toward the world of differentiation; a backward (return) movement toward the point is the movement of the receptive-mode, or reabsorption in the realm of infinite potential. These two movements and their poles, active and receptive, define the basic polarities which circumscribe existence as we know it. Actually, the polarities are but two extremes perceptible to us of one and the same motion.

The basic attribute by which our consciousness is defined is that of contrast. As in the Tao symbol, the paradigm of the nature of our consciousness, the two basic elements--Yin and Yang--exist by virtue of simultaneous contrast; only together do they exist and only

together do they form a whole, symbolized by the circle inscribing them.

> By passion for the "pairs of opposites"
> By those twin snares of Life and Dislike, Prince,
> All creatures live bewildered, save some few,
> Who, quit of sins, holy in act, informed
> Freed from the "opposites" and fixed in faith
> Cleave unto me.
>
> Bhagavad Gita

> From a consideration of the claims of the inner and outer worlds, or rather, from the conflict between them, the possible and the necessary follows. Unfortunately, our Western mind, lacking all culture in this respect, has never yet devised a concept, nor even a name, for the "union of opposites through the middle path" that most fundamental item of inward experience, which could respectably be set against the Chinese concept of Tao. It is at once the most individual fact and the most universal, the most legitimate fulfillment of the meaning of the individual's life (Carl Jung, from Two Essays on Analytic Psychology).

I-Ching (Book of Changes)

The following is taken from Richard Wilhelm's translation of the Book of Changes. We will review the first two hexagrams (there are sixty-four) of which all the rest are variations.

1. Ch'ien: The Creative — above Ch'ien The Creative, Heaven
below Ch'ien The Creative, Heaven

The first hexagram is made up of six unbroken lines. These unbroken lines stand for the primal power, which is light-giving, active, strong and of the spirit. The hexagram is consistently strong in character, and since it is without weakness, its essence is power or energy. Its image is heaven. Its energy is represented as unrestricted by any fixed conditions in space and is therefore conceived as motion.

Time is regarded as the basis of this motion. Thus the hexagram includes also the power of time and the power of persisting in time, that is, duration.

The power represented by the hexagram is to be interpreted in a dual sense--in terms of its action on the universe and its action on the world of men. In relation to the universe, the hexagram expresses the strong, creative action of the Deity. In relation to the human world, it denotes the creative action of the holy man or sage, of the ruler or leader of men, who through his power awakens and develops their higher nature.

2. K'un: The Receptive above K'un The Receptive, Earth
below K'un The Receptive, Earth

This hexagram is made up of broken lines only. The broken line represents the dark, yielding, receptive, primal power of yin. The attribute of the hexagram is devotion; its image is the earth. It is the perfect complement of "The creative"--the complement, not the opposite, for the Receptive does not combat the Creative but completes it. It represents nature in contrast to spirit, earth in contrast to heaven, space as against time, the female-maternal as against the male-paternal. However, as applied to human affairs, the principle of this complementary relationship is found not only in the relation between man and woman, but also in that between prince and minister and between father and son. Indeed, even in the individual this duality appears in the coexistence of the spiritual world and the world of the senses.

But strictly speaking there is no real dualism here because

there is a clearly defined hierarchic relationship between the two principles. In itself of course the Receptive is just as important as the Creative, but the attribute of devotion defines the place occupied by this primal power in relation to the Creative. For the Receptive must be activated and led by the Creative; then it is productive of good. Only when it abandons this position and tries to stand as an equal side by side with the Creative, does it become evil. The result then is opposition to and struggle against the Creative, which is productive of evil to both.

> Therefore they called the closing of the gates the Receptive and the opening of the gates the Creative. The alternation between opening and closing they called change. The going forward and backward without ceasing they called penetration. What manifests visibly they called an image. What has bodily form they called a tool. What is established in usage they called a pattern. That which furthers on going out and coming in, that which all men live by they called the Divine. (from the Great Treatise of the Book of Changes).

Chapter VI will review some of the methods (old and new) used to deautomatise the active-analytic mode of consciousness so that the receptive-perceptive mode of consciousness can be realised.

XX. SUMMARY

Many sets of dichotomies have been presented throughout Chapter IV which clarify and define the concept of "bimodal consciousness." The following table summarizes the material introduced. It may be used for purposes of suggestion, clarification and reference, not as a final categorical statement of the conception. Many of the poles are tendencies and specialisations, not absolute binary

classifications. Examination of the table will make the active-receptive dichotomy a bit clearer.

The Two Modes of Consciousness

A Tentative Dichotomy

Who proposed it?	Active	Receptive
Deikman	making it	letting it
Buber	I-it	I-thou
Ornstein	analytic, linear lineal time left hemisphere	holistic, nonlinear timelessness right hemisphere
Bogen	propositional	appositional
Keyes	ego-directed lower consciousness	no ego-direction higher consciousness
Khan, etc.	sympathetic ida	parasympathetic pingala
Wallace	normal state	transcendental state
Freud	reality principle	pleasure principle
Jung	causal	acausal
Maslow	nonpeakers D realm secondary process	peakers B realm primary process
Angyal	autonomy	homonomy
Von Bertalanffy	closed-system	open-system
Schachtel	autocentric	allocentric
Don Juan	looking	seeing
Gurdjieff	man asleep	man awake

Who proposed it?	Active	Receptive
Aurobindo	closed centers	open centers
Bacon	argument	experience
Polyani	explicit	tacit
Blackburn	intellectual	sensuous
Ram Dass	rational	intuitive
Aquinas	finite	infinite
Assaglioli	rational	intuitive
Huxley	knowledge	understanding
Oppenheimer	time, history	eternity, timelessness
Murphy	control	let go
Shapiro	obsessive-compulsive	hysteric
Taoism	yin	yang
I Ching	creative heaven	receptive earth

These are only <u>some</u> of the dichotomies presented which differentiate between the active and the receptive mode. The reader can include many other examples presented throughout this thesis. The reader can add many examples of his own.

CHAPTER VI

THERAPIES: DEAUTOMATIZATION OF ORDINARY CONSCIOUSNESS

The receptive mode seems to be one in which physiological and psychological health is facilitated. The examples below are indicative of this facilitation.

Subjects who learn to control functions of the autonomic nervous system, such as alpha-wave production or pulse rate, learn that they must let it happen rather than make it happen. Elmer Green (1970) has termed this activity "passive volition."

Our internal biological rhythms are subtle, and most are not marked by an external signal. Gay Luce's Body Time (1971) is a fascinating account of how our "inner clock" guides all our activities and how--by tuning in to it--we can help our special body rhythms work for us. According to Luce, our social life can be physiologically and psychologically harmful because it contributes to our losing receptivity to our "body time." Luce comments that acceleration is the thrust of our technology. Competition sets the pace for the economy. Coveting the affluence of technology we conform to the kind of social scheduling that is economically efficient and which optimizes the use of machines. Luce indicates that this is not necessarily a beneficial pacing for human beings. In biological systems, time is represented in a metabolic process that is cyclic, in which we eat and digest, inhale and exhale, absorbing and using energy in a rhythmic way. These time sequences within us are often dissonant with the social machine, and many victims

of the disparity suffer from emotional and somatic illnesses.

Keith Wallace and Herbert Benson, among others, point out that the changes in our culture to a predominantly technological one during the last few centuries has caused a radical increase in stress placed on each person. Many diseases, physiological and/or psychological, can in some part be linked to these radical changes in our environment. Wallace and Benson suggest that the development of increased self-knowledge and quiescence through meditation, may be a way in which we could learn to cope with stress, since the demands placed on us by our society are unlikely to greatly diminish. Arthur Deikman indicates that anxiety and stress are common manifestations of an organism living predominantly in the active mode. Accordingly, the best way to reduce anxiety and stress is the evocation of the receptive mode parameters within the organism.

It may be that paranormal phenomena require the receptive mode. Such a possibility fits well with assertations of classical Yogic literature and with contemporary research. According to Ullman and Krippner (1969) paranormal communication (e.g., telepathy and clairvoyance) is more predominant when the individual is in the receptive state as defined by explicit physiological and psychological criteria. Their experiments also indicate that emotionality contributes positively to this mode of communication.

Psychotherapeutic investigation shows that an individual's capacity for a satisfying sexual experience is in proportion to his or her capacity to relinquish control, to allow the other person to "enter

in," to adopt a receptive mode orientation. It is of interest to this discussion that sexual climax in persons with such a capacity is associated not only with intensely heightened sensation and diffuse attention, but with a decrease in self-other boundaries that in some cases result in experiences properly classified as mystical. An inability to shift to the receptive mode results in a serious impairment of the sexual act. Sensation, release, and feelings of closeness become attentuated or absent.

Among other things this thesis has attributed to the receptive mode, are: creative inspiration, mystical insight, intuition, love realization and "I-thou" relationships. It has particularly emphasized that self-integration and self-actualization require evocation of the receptive mode parameters within the organism. The receptive mode contributes to the facilitation of physiological and psychological health.

Everyone is personally involved with all the phenomena mentioned in this introduction. Increasing numbers of people in our society, keenly aware of their involvement, are searching for ways to facilitate the receptive mode of consciousness. Intellectual understanding of "alternative states of consciousness" is not enough and people are looking for ways of actualizing the receptive mode.

This chapter presents some of the "therapies" currently being used to promote self-integration and self-actualization, especially those explicitly concerned with modifying personal consciousness. Until recently, Western therapeutic systems largely concentrated on

the verbal and intellectual. This is no longer the case. Currently Western therapy is adopting strategies conducive to the inculcation of the receptive mode. Nonverbal and arational strategies have become important.

There are many therapies currently being used. Many have been borrowed from the esoteric psychologies like yoga and Sufism. Others are an extension of traditional Western therapies but have been advanced because of new scientific knowledge. Others are an amalgam of many different techniques--a psychosynthesis. At first glance many of these therapies seem vastly different with disparate methods and goals. A closer look, however, shows this not to be the case. Every <u>therapy</u>, in its own way, attempts to facilitate the <u>deautomatization of ordinary consciousness</u>. People are turning to methods which help them shift their consciousness from the active to the receptive mode.

The particular therapy an individual chooses is probably a function of social background, current interests and general life-style. But whatever method is chosen, the purpose is generally the same. The goal of all these "therapies" is the deautomatization of ordinary consciousness. In this chapter we will review many of the therapies currently being used, showing how they promote self-integration and self-actualization by shifting consciousness from the active to the receptive mode.

I. ARICA

Arica opened its doors in New York in 1971 to 76 people; most of whom had heard of the teachings of its founder, Oscar Ischazo, from a group of Esalen pilgrims who had been at the original school in Arica, Chile. In three years Arica had grown to have a staff of 400 teachers, centers in New York, San Francisco and Los Angeles, and training programs in a dozen other cities. The curriculum of the school is an amalgam of techniques and disciplines taken from esoteric and religious traditions of the East and West. Meditation, mantras, mudras, eurythmics, drumming and yoga exemplify some of the 400 exercises included in the Arica program. The latest encounter and group techniques are mixed with lectures in psychology and philosophy.

Perhaps the major goal of Arica training is "ego reduction." When the "ego" is reduced, "essence" begins to appear. According to Oscar Ischazo a child is born in "essence" but of necessity he falls into "ego." Ischazo specifies:

> A person retains the purity of essence for a short time. It is lost between four and six years of age, when the child begins to imitate his parents, tell lies, and pretend. A contradiction develops between the inner feelings of the child and the outer social reality to which he must conform. Ego consciousness is the limited mode of awareness that develops as a result of the fall into society. Personality forms a defensive layer over the essence and so there is a split between the self and the world. The ego feels the world as alien and dangerous because it constantly fails to satisfy the deeper needs of the self ("An Interview with Oscar Ischazo," Psychology Today, July 1973, p. 67).

Arica contains "personality theory" which expands Ischazo's

thesis quoted here. The overall idea is that man falls from "essence" to "ego." Life is a process of returning to "essence." Arica training helps man's return to "essence."

The way Ischazo describes ego, it becomes clear that his "ego consciousness" is close to, even synonymous with "active mode consciousness," while "essence" is comparable to "consciousness, itself" --the "receptive mode." Ischazo relates:

> In short, what happens when ego develops is that the head takes over and tries to direct everything. The ego is made up of words, and ideas, endless interior chatter, and repetitious thought patterns that form fixed ways of defending the person against the natural flow of life (Ibid., p. 69).

"Ego" and its manifestations are analogous to what we have called the active mode of consciousness. Incessantly active, the ego tries to be master instead of servant, is subjective, creates subject-object distance, repressing the receptive mode of consciousness. Arica exercises are used to deautomatize the ego allowing the receptive mode to emerge. Ischazo's term for deautomatization is "ego reduction."

According to Ischazo "ego" is made up of three interconnected parts: an intellectual segment, an emotional segment, and a movement segment. "Ego reduction" involves working with each part. There are many exercises for each part. Here we will review one exercise for each part.

Intellectual Part - "Mentations"

One of the first exercises introduced in Arica training is a system of "mentations" that trains people to think with their entire

bodies rather than only their minds. It is a mistake to consider thought the result of only one specialized organ, the brain. The mind is the entire nervous system and not the brain alone. Ischazo emphasizes:

> The mind is the entire nervous system and not the body alone. This mind/body when functioning properly can perceive and react to the environment directly--the "organism" thinking holistically, nonassociatively, nonsubjectively, all parts working in unity without conflict. But one cannot try to "think" with the body. The mind assumes the body "thinks" like the mind. The "thoughts" of the body cannot be words. These "thoughts" are a way of bringing the organism into a direct connection with the flow of life (Arica Literature).

This quote indicates that the goal of "mentations" is to produce a state synonymous to receptive mode cognition. Mentations are used to condition the entire body to tune itself to the world. Once "consciousness" is homogenized into the entire organism, the head is "emptied" and ceases to exert "tyrannical" control over thought processes. The receptive mode emerges.

The body is divided into twelve parts, each which has a physiological and a parallel psychological function. People are taught how to be receptive to the messages coming directly from each part of the body. For example, one of the body parts is the "heart." It indicates "impulse." That is, its psychological function is to answer the question "What do I want?" A person will best understand what he really wants if he is receptive to the message coming from his "heart." This receptivity requires the deautomatization of the active mode of consciousness. "Mentations" is a method for

this deautomatization.

Emotional Part - "Rituals"

There are certain biological understandings within the body which naturally result in a harmonious emotional life. These are the "objective virtues." An "essential" individual (i.e., a person receptive to his "essence") will be in contact with these constantly, simply by living in the body. This "living in the body" is synonymous with "living in the receptive mode." The "subjective" individual ("living in the ego") loses touch with these virtues, whereby the personality attempts to "compensate" by developing "passions." The passions, which are a product of "living in the active mode" are defined as "the subjective expression of the lack of objective virtues." Following is a list of some of the virtues with the particular "compensation" for that virtue:

Virtue	Compensation (Passion)
action	laziness
serenity	anger
humility	pride
truthfulness	deceit

Arica uses various "rituals" to deautomatize the active mode allowing the receptive mode to emerge. This means that "rituals" are used to deautomatize the "passions" which normally dominate one's consciousness. For example, one approaches a particular task with an attitude of "serenity" and "humility." This attempt at expressing

the "objective virtues" helps one realize these virtues as they exist in his "essential" nature. Rituals, at first, are ways of acting as if one were naturally expressing the virtues. In time, the virtues are internalized, the passions deautomatized and then one's acting is virtuous. Arica teaches the art of creating and practicing rituals and ceremonies. Because the active mode is dominant it is not as easy to approach tasks in a ritualistic way. It takes training and practice. Arica has developed explicit rituals most conducive to certain acts and requirements found in everyday life. The goal is to inculcate in each individual a receptive mode attitude even when activity and active mode consciousness is dominant. The "ego" is deautomatized and "essence" appears. One acts as an "essential" individual.

Movement Part - "Arica Gymnastics" "Arica Dance"

The methods used in Arica training are aimed at deautomatizing "ego consciousness" by allowing "essence" to naturally emerge. This is achieved by shifting consciousness from the intellectual part where it acts as controlling agent, through the body and particularly into the movement center. When "ego" has been reduced (deautomatized) one realizes perfect awareness and perfect receptivity. The Arica gymnastics tone the body and make it more flexible allowing "consciousness" to move easily into the movement center. When doing an exercise the person learns to let the movement center do it (movement unfolds naturally) rather than having the intellectual center tell

the body what to do.

Dance can be seen as a natural method for becoming receptive to and expressing the physiological and emotional elements of one's being. It attempts to understand the life of the body through its expression of vitality, gesture and emotion. The goal is to allow the body's natural vitality to take the lead. This is difficult for people who are so used to leading with their "heads." For dancing to occur naturally deautomatisation is both a method for inducing, and an expression of the receptive mode of consciousness.

The Arica school has developed a whole technology of dance, eurythmics and drumming. There are definite body movements and rhythms which capture the attention of the conscious mind. Dancing can be seen as withdrawing attention from thinking and reinvesting it in action and percepts. This relates to Deikman's (1966) contention that "deautomatisation may be conceptualised as the undoing of automatization, presumably by reinvesting actions and percepts with attention." Often we find that certain movements or rhythms "take hold" of us, appealing to our primitive nature. According to this thesis' analysis, such movements and rhythms deautomatise the active mode of consciousness. The receptive mode appears.

Both the gymnastics and the dance represent good means for learning about the receptive mode. Firstly, one learns how one's conscious activity inhibits vital and natural movements. One who functions predominantly in the active mode frequently is rather inhibitive when it comes to dance and body expression. Secondly,

the physiological demands of these activities naturally shift the mode of consciousness from the active to the receptive.

There are many other Arica exercises specifically called "ego reducing techniques." There are many other exercises which serve other purposes. In every case, however, the final goal is the deautomatization of ordinary consciousness. In regard to Arica's overall "developmental theory" this means the deautomatization of "ego consciousness" and subsequently the realization of "essence."

II. BHAKTI YOGA

When Hari Das Chaudhuri explains that "the proper religious attitude of the soul is one of utter submission, total and unconditional surrender to the divine will," he is relating the attitude taken by the Bhakti yogi. The Bhakti yogi's attitude is one of love and devotion. All his acts are done with love and devotion.

One may consider Bhakti Yoga as a yoga concerned with the expression of the "objective virtues" as portrayed by Oscar Ischazo. Bhakti Yoga is analogous to Arica's work with the "emotional center." The Bhakti yogi's goal is to continually express the "objective virtues." Life is conceived of as a ritual; the Bhakti yogi committed to acting in all cases with "selfless love."

Selfless love is one of the quickest ways of smoothing the selfish eddies of desire and of drawing one's feelings out of ego activity. Selfless love means one "gives up" all personal striving. One surrenders through love to a power greater than one's own (ego,

methods of control). Baba Ram Dass recalls the last thing his guru told him before they separated: "Love, Serve and Remember God." This sums up the attitude to be taken by the individual who wants to practice Bhakti Yoga.

By assuming this receptive mode attitude, one begins to live more and more in the receptive mode. The active mode is deautomatized because one's basic motivation is "egoless" and "desireless." This is expressed by Oscar Ischazo:

> Love starts in the moment a man contemplates creation and says "thank you God." The Holy Spirit really takes care of the universe, it is all the active principle of Love in all things. And it is only by getting in touch with the spirit that the indolence of the ego is transformed into active love. Holy love breaks the ego and removes feelings of separateness (Psychology Today, July 1973, p. 72).

Much of our waking day is spent fulfilling personal goals and desires. For example, "I am writing this thesis so I can get my degree so I can make good money so I can . . ." The Bhakti Yogi's goal is to deautomatize this form of active striving by taking a receptive mode attitude. Then there is no more active striving. "Writing a thesis" then, is conceived of as "not my will, but His will." It is done with a "taoistic receptive" attitude.

Bhakti Yoga is described by many in many different ways. In every case, however, the essence of it is the same. One adopts a receptive mode attitude amenable to "emotional" expression. One's life becomes a constant expression of this receptive mode attitude. For example, Ischazo has called it an attitude of "holy love." By whatever description, it is an "egoless" and "selfless" attitude.

It is conducive to desutomatising active mode consciousness allowing the receptive mode to emerge.

III. BIOENERGETICS

Bioenergetics can be seen as a desutomatization of the active mind (ego, reason) so that a person can become receptive to the messages coming to him from his body and emotions. Bioenergetic theory believes that feelings are reliable guides to action. If a person could follow his feelings, his life would provide more pleasure and less pain. The trouble is no adult can follow his feelings unless he was permitted to do so as a child (which rarely occurs). When the self-regulatory and self-expressive processes of the body are disturbed, guilt arises, anxiety develops and tension grows. One no longer knows precisely what he feels. The subjective truth of body and emotions has been lost and the individual turns to objective knowledge, (ego, reason) as a substitute. Such a substitution leads to progressive alienation from the self and further deterioration of self-regulation. It can be overcome only by rediscovery of the Self (essence, consciousness). This occurs by desutomatizing conscious activity and bringing the person's awareness back to his body. Keleman calls this process "re-eroticising" the body. Keleman reports,

> Essentially, my work is to re-eroticise the body. I use eroticise rather than resensitise because I'm not working to get you more in touch with your senses. To me, eros means the binding substance of life--the ability to pulsate, to vibrate, to allow feeling to build up from the

> fundamental level, to let it exist, to make contact. If you can begin to feel it in your body and begin to experience it and let it be called out of you, you have begun to give your body a chance to let the energy flow, to change and mature ("An Interview with Stanley Keleman," The Geocentric Experience).

In the bioenergetic workshop a person is encouraged to become receptive to his feelings (whether he reasons them positive or negative) and to express the feelings. Sometimes repressed feelings take on a physiological expression like muscle tension or muscle spasms. Bioenergetic therapy believes that through the body one has the most immediate access to these emotions. Active engagement of the body in therapy adds a new dimension to the therapeutic approach. An experience that is both physical and psychological carries a depth of conviction that is not felt when words alone are used to provide insight. When an early memory or a repressed emotion are recalled through bioenergetic therapy they are often accompanied by the physical sensation that one is actually reliving the experience. Also a person is encouraged to kick, pound and scream because feelings are best expressed through body movement. The word "emotion" is derived from the addition of the prefix "e" to the root "motion." It signifies that what is felt is a movement of the body directed outwards. Not only can the therapist reach the patient's emotions more effectively through the body, but the patient himself can by working with his body.

This form of therapy deautomatizes ordinary consciousness allowing the emergence of the receptive mode. "Body wisdom" is an

expression of receptive mode consciousness. This idea has been developed in the "Arica" section. Body work is quickly becoming one of the most popular methods for deautomatizing ordinary consciousness. People are returning to their bodies in their search for physiological and psychological health.

In a world that grows increasingly complex through technological advances we are handicapped if we lack the reasoning power and ego functions that enable us to cope with the new conditions of living. If, however, we lose touch with our body and emotions we become vulnerable in another direction. Because our society stresses active mode consciousness most of us have become vulnerable in this other direction. We need to deautomatize ordinary consciousness. Bioenergetics therapy serves this purpose by "re-eroticizing" the body.

IV. BIOFEEDBACK

With the instrumentation now available it is possible to evolve new states of consciousness by controlling a variety of internal parameters. This means that people can learn to place their physiology in the receptive mode, and thereby their psychology.

We have seen how Deikman and Wallace describe the physiological elements of the receptive mode of consciousness. The basic mechanism employed in biofeedback training is an electronic system which informs the person as to the ongoing activity of a selected physiological process. He can discriminate between the "feel" of

active mode and receptive mode consciousness. He learns to shift his physiology from one mode to the other. He learns how he can deautomatize the active mode allowing the receptive mode to emerge. This process of deautomatization requires a surrendering to the receptive mode.

There has been an abundance of research on biofeedback. Dr. Elmer Green (1969, 1970) has found what may be a relationship between theta brain-waves (4-7 cps.) and creativity. He calls this state "theta reverie" suggesting that it corresponds with descriptions given by geniuses as the state of consciousness they experienced while being most creative. One surrenders to the "theta reverie" thus deautomatizing ordinary consciousness. Lester Fehmi has intensively studied the alpha brain-wave state (8-12 cps.). His description of the alpha state clearly indicates that this brain-wave state is probably the one related most closely to the receptive mode of consciousness. According to Fehmi, the alpha experience is frequently described as an "increase in smooth flowing energy, a release of tension and a spread of attentional focus." The "release of tension" supports Deikman's claim that "tension and anxiety" are physiologically and psychologically related to the active mode. Ezios (1971) has treated anxiety with EEG and EMG (measures skin resistance) feedback. He has taught patients how to keep their EMG low and the alpha component of their EEG high. Anxiety and tension have been reduced markedly and patients report a high state of relaxation. Fehmi's report of "a spread of attentional focus"

supports Shapiro (1965) who claims that attentional focus is related to neurotic style. Active mode related neurosis, like obsession-compulsion, are characterized by sharply focused attention while receptive mode related neurosis, like many hysterical styles, are characterized by diffuseness of attention with absence of sharp focus. According to Fehmi, the alpha experience is arrested when the subjects adopt a critical objective attitude toward something.

Fehmi's description of the alpha state as a "relaxed wakefulness" is similar to Wallace's description of the transcendental state. According to Wallace the practitioner of transcendental meditation spontaneously and naturally achieves a physical state of deep rest and relaxation while mentally he remains inwardly awake and alert. Wallace and Benson (1971) report that during transcendental meditation there is a spread of 8-9 cycles per second waves to the more frontal areas of the brain with the occasional occurrence of prominent and synchronized 5-7 cycles per second waves (the theta waves). These patterns are different from those seen in other states of consciousness--waking, dreaming and sleeping--and indicate a state of restful inner alertness. Krippner (1971) calls this the "meditative state." Meditative states are characterized by minimal mental activity, the lack of visual imagery, and the presence of alpha waves on the EEG. A number of studies done in India and Japan (Anand, Chhina and Singh, 1961, Kasamatsu and Hirai, 1962) agree that certain physiological patterns are highly correlated with deep meditation, particularly in the EEG, and EMG. The alpha rhythm is

markedly increased in both yogic and zen meditation, and is generated over areas of the cortex normally not involved in alpha production. Meanwhile the EMG tends to fall to low levels. Subjects have been taught to control their EEG and/or EMG and enter states similar to deep meditation after only a brief period of practice (Nowlis and Kamiya, 1968, Nowlis and MacDonald, 1969).

According to Fehmi subjects report that while producing alpha, they attend more effortlessly, more flexibly and more diffusely to either internal or external stimuli than they do during the production of other types of brain rhythms. While producing alpha, their perceptions are inclined toward integrating larger gestalts; they appear more expansive and more accepting of the objects of their attention. Nowlis and Cohen (1968) report that it is possible to control physiological states which allow maximum receptivity in learning. Fehmi's description of the alpha state supports their contention. Graham (1971) reports that alpha experiences lead to "increased perceptual ability." For example, improvement of auditory ability during and after the alpha state indicates increased clarity and refinement of perception.

Fehmi reports that some subjects who have been training only in increasing alpha activity and who at the beginning of training, were reserved and circumspect, behave lightheartedly and more openly after biofeedback training. Fehmi's description of personality changes occurring after biofeedback training are highly similar to the personality changes occurring after training in transcendental

meditation (Shelley, 1972; Seeman, Nidich and Banta, 1972; Fehr, 1972). In all cases we suspect that these personality changes occur because of the organismic shift in mode of consciousness. Deautomatization occurs; the active mode is replaced by the receptive.

The studies mentioned in this section (hundreds more have been conducted) indicate some of the physiological and psychological elements of the receptive mode of consciousness. We are now becoming familiar with the physiological parameters associated with the receptive mode. Biofeedback training helps us learn how to surrender ourselves to these parameters. Like all the methods mentioned in this chapter, biofeedback training is clearly a valuable tool for teaching a person how to deautomatize the active mode of consciousness allowing the receptive mode to emerge.

V. CONCENTRATIVE MEDITATION

Krippner (1971) asserts that "expanded" conscious states are characterized by a lowered sensory threshold and an abandonment of habitual ways of perceiving the external and/or internal environment. Although these "expanded" states may occur spontaneously or may be induced through hypnosis or sensory bombardment, they are frequently brought about experimentally by the use of psychedelic drugs and plants. Deikman (1966) has experimentally induced these states through "concentrative meditation."

For many centuries concentrative meditation has been prescribed as a technique for bringing about an altered perception of

the world and self. The different mode of perception is characterized by a sense of unity of the person with his environment. In some cases, heightened sensory vividness is part of the description as well as timelessness, exultation, strong affect, and a sense that the horizon of awareness has been greatly expanded. Deikman (1966) attempted to study the possible connection between concentrative meditation and mystical experiences. He instructed a group of normal subjects in a basic procedure adapted from the Yoga of Patanjali:

> The purpose of the sessions is to learn about concentration. Your aim is to concentrate on the blue vase. By concentration I do not mean analyzing the different parts of the vase, or thinking of series of thoughts about the vase, or associating ideas to the vase; but rather, trying to see the vase as it exists in itself, without any connections to other things. Exclude all other thoughts or feelings or sounds or body sensations. Do not let them distract you, but keep them out so that you can concentrate all your attention, all your awareness on the vase itself. Let the perception of the vase fill your entire mind ("Implications of experimentally induced contemplative meditation," Journal of Nervous Mental Disease, 1966).

Each of Deikman's subjects performed this exercise for one-half hour at a time, for 40 or more sessions spread over several months. The subjects' perceptions of the vase changed in the following directions: (1) an increase in the vividness and richness of the vase percept (for example, they described it as "luminous," "more vivid"); (2) the vase seemed to acquire a kind of life of its own, to be animated; (3) there was a decrease in the sense of being separate from the vase, occurring in those subjects who continued longest in the experiment (e.g., "I really began to feel, you know, almost as though the blue and I were perhaps merging or that the vase and I were. It was as

though everything were sort of merging"); and (4) a fusing and alteration of normal perceptual modes (e.g., "When the vase changes shape, I feel this in my body," and "I began to feel this light going back and forth").

Deikman interprets these changes as being a "deautomatization," an undoing of the usual ways of perceiving and thinking due to the special way that attention was being used. The meditation exercise could be seen as withdrawing attention from thinking and reinvesting it in percepts--a reverse of the normal learning sequence.

This thesis' concept of modes serving a particular function clarifies the phenomenon even further. As Deikman relates, it was required that the subjects adopt a particular attitude, that of "passive abandonment." This attitude represented an important shift for the subject away from the action mode and toward the receptive mode. Instead of grasping, manipulating, or analysing the object in front of him, he was oriented to a different function. Instead of isolating and manipulating the object, he becomes one with it or takes it into his own space. The sensuous attributes of the object, which are ordinarily of little importance, become enhanced and tend to dominate.

Concentrative meditation is conductive to switching the underlying motivational attitude from one of "making it" to one of "letting it." An attitude of "taoistic receptivity" is attained. Another way concentrative meditation works in deautomatising the active mode of consciousness is by achieving "one-pointedness of mind." In concentrative meditation one's goal is to restrain the stream of consciousness

by concentrating on a single thing. In many traditions the successful achievement of this is termed "one-pointedness of mind." This is a useful technique for bringing to cessation conscious activity.

In yoga practice the receptive mode of consciousness is attained through "dharana" and "dhyana." Dharana or "concentration" is used to make the mind one-pointed. Its effect is to train the mind to concentrate on a single item or thought to the exclusion of all other thoughts. The mind then becomes like a placid lake of vast expanse with only a single thought ripple disturbing its perfect calm. As dharana or concentration becomes deeper it is termed dhyana. At this stage the single thought ripple has nearly totally diminished, leaving the ever present and constant "consciousness, itself" as its residue. After a person achieves "one-pointedness of mind" he lets go of his object of concentration bringing to a total cessation the thought processes.

Ornstein (1971) points out that concentrative meditation is a practical technique which uses an experiential knowledge of the structure of our nervous system to "turn off" awareness of the external world and produce a state of blank-out or darkness, the "void," the cloud of unknowing. The techniques of concentrative meditation are not deliberately mysterious or exotic but are simply a matter of practical applied psychology. There are definite ways of deautomatizing the active mode of consciousness allowing the receptive mode to emerge. Concentrative meditation is one way. Naranjo (1972) indicates that the purpose of concentrative meditation is to achieve the receptive mode of consciousness. He says that meditation involves a twofold effort: (1) the

cultivation of an "inner silence" or temporary stopping of ego controlled activities like categorizing and judging and (2) the attainment of receptivity to aspects of reality that might be called subtle in that they do not fit with pre-established categories. In either case it is clear, the goal is the receptive mode and concentrative meditation is the means. Concentrative meditation is another method which has as its primary purpose the deautomatization of the active mode of consciousness allowing the receptive mode to emerge.

We conclude this section by reviewing some of the different forms of concentrative meditation. In Sufi meditation, for example, one concentrates on what Oscar Ischazo calls the movement center (hara, Kath). This has an added affect of moving consciousness from the head to a place where conscious activity as such just doesn't happen. A closely related meditative discipline is concentration on the breathing process. All thoughts are excluded except for the single effort of attention focused on the rising and falling abdomen. There is "tratak meditation," concentration on a candle flame; "nad meditation," attending to inner sounds; "mantra meditation," repeating sounds of words over and over again. Sufis have dances of a monotonous, repetitious, circumambulatory nature; Catholics count beads on a rosary; Hindus sing Kirtan (names of God) for hours on end; Tibetans stare endlessly at yantras (geometric forms); Christians contemplate Jesus on the cross; Eskimos carve circles in stones for days on end. Frederic Spielberg has developed "kasina exercises" (concentration on a single goal) for inducing spiritual states. People concentrate on strobe lights, marks on walls, religious

statues, simple art forms, etc.; whatever they find most amenable to them for achieving both the "taoistic receptive" attitude and "one-pointedness of mind."

VI. GESTALT AWARENESS TRAINING

Gestalt awareness training emphasizes the "here" and "now." Authentic awareness only exists in the eternal moment. Most of our time is spent in mental activity beyond present awareness of ongoing experience. All mental activity removes one's consciousness from authentic awareness, i.e., experiencing the "here" and "now." All explaining, imagining, interpreting, guessing, thinking, comparing, planning, remembering, anticipating removes one's consciousness from the receptive mode.

Gestalt awareness training helps people become more receptive to their ongoing experience. People are asked to stop thinking so much, spending more time experiencing their immediate reality. One's experiencing is enhanced when he shifts from the active to the receptive mode of consciousness. Instead of thinking one is asked to focus awareness on body messages, feelings, percepts, and mental activity. The emphasis is on experiencing these realities.

Gestalt awareness training has developed specific exercises to help one explore his own experiencing and to notice basic properties of personal awareness. This thesis presents two popular Gestalt awareness exercises for exemplary purposes.

In the "zones of awareness" exercise the individual is asked to

observe his own awareness. For example, he responds: "now, I'm aware of . . . and now I'm aware of . . ." Then he is asked to be aware of what happened when he was being aware. What was he aware of? Was he aware of things outside himself, emotions or mental activity; to what extent?

In this way he learns about the nature of the active mode of consciousness. He also learns more about the receptive mode of consciousness because the exercise requires a certain degree of shift to the receptive mode. The individual learns that while he is in mental activity, his awareness of inside and outside reality decreases. If he can learn the distinction between mental activity and the reality of his actual experience he can take a big step towards the ability to shift modes of consciousness.

Another exercise is called, "focusing, selecting, avoiding." In this exercise the individual is asked to pay attention to the nature of the active mode of consciousness. Specifically, he is asked to observe how his awareness continually shifts from one thing to another; that he can only be fully aware of whatever is in the focus of his awareness at the moment.

In this exercise he learns that a selective process directs the focus of awareness. Selective focusing on certain kinds of experience is also a way of not focusing on something else--a way of avoiding and excluding certain experiences. Like the previous exercise the individual is asked to observe his own awareness except this time he pays particular attention to the focusing nature of awareness. For example, he responds:

"I'm selecting to be aware of . . . and I'm leaving out . . . right now I'm avoiding . . ." Then he is asked to be aware of what happened when he was being aware. Was he aware of what came into the focus of awareness? Was he aware of what <u>didn't</u> come into the focus of awareness? And most important of all, was he aware of how he focused awareness? In other words, was he aware of the restrictive and selective nature of the active mode of consciousness? This awareness and understanding helps an individual learn about the possibilities for the deautomatization of ordinary consciousness.

Gestalt awareness training is another useful method for deautomatizing conscious activity and guiding the individual via awareness exercises into the receptive mode. It is quaintly summarized by Bernard Gunther's: "REAL/EYES/DON'T/CONCEPTUAL/LIES." In Gestalt awareness training one is asked to stop <u>conceptualizing</u> and thinking about things. Rather he should reinvest his attention in experiencing. When the goal is authentic awareness, to really <u>see</u>, the emphasis is on experience. The goal is to <u>realize</u> one's ongoing experience. One does this by employing attentional focus in such a way that the deautomatization of the active mode of consciousness occurs.

VII. GESTALT THERAPY

Gestalt therapy's "personality theory" is similar to bioenergetic theory as we have described it. Frits Perls believed that th demanding identification and submission to a "self-image" society's neurotic expectations dissociate the individual from his own nature. Society

emphasizes and rewards development of "rational man." In order to comply with the "should" demands of his social environment, the individual begins to disregard his own feelings. When this happens a conflict arises between the demands of society (which the individual internalizes) and one's inner nature resulting in tremendous loss in human potential. Perls relates:

> In responding to "should" demands, the individual plays a "role" not supported by genuine needs. He becomes both phony and phobic. He shies away from seeing his limitations and plays roles unsupported by his potential. By seeking cues for behavior from outside he "computes" and responds with reactions not basically his own. He constructs an imaginary ideal of how he "should" be and not actually how he is (Gestalt Therapy and Human Potential, "Explorations in Human Potentialities," Chapter 35).

There is only one way to regain one's inner nature and develop one's genuine potential: personal work at "personal growth." Gestalt therapy is a synthesis of techniques for helping an individual in his quest for "personal growth."

According to Perls the formation of personality (introjected social demands) reduces the individual's flexibility of action. The individual can act only with a limited, fixed set of responses. Also, that personality becomes afraid to change ("phobic attitude"). The organism avoids unpleasant memories and emotional pains which must be faced if growth is to occur. The organism is frightened and avoids taking such risks.

In Gestalt therapy the goal is to deautomatize personality allowing the real person to emerge. Many techniques facilitate this but the most common is simply to have the individual become aware of his personality and how he avoids the unpleasant memories and emotional pains

which he must eventually face. The stress is on becoming "aware" of these elements, "experiencing" them, "embodying" them. Talking about them or explaining them is completely discouraged. As a rule, the starting point for the individual is whatever is "here" and "now" of most involving concern for the organism; a fantasy or dream, an interaction with another person, a memory, or a physical posture. "Problems" are welcome as starting points, if they are truly present (felt "here" and "now") and not merely verbally presented. In all this we clearly see the stress on deautomatising ego activity and allowing the "here" and "now" to fully emerge.

In the Gestalt therapy session there are certain ways the Gestalt therapist helps his patient <u>experience</u> his concerns rather than <u>thinking</u> about them. Some of these will now be mentioned for exemplary purposes.

Whenever a patient begins talking about his problem the therapist will bring this to the patient's awareness. Such "aboutism" suggests avoidance of actual experience and these moments need to be brought to the individual's attention. Another way an individual avoids his actual experience is by self-evaluation. Such "shouldism" suggests avoidance of actual feelings and these too have to be brought to the individual's attention. According to Gestalt therapy theory, anxiety, guilt, and shame are often the outcome of such "shouldism." This limits us rather than helps us actualise our real selves. All this must be brought to the individual's attention. Another way an individual avoids actual experience is through action. He avoids negative feelings by being as active as possible. Such "actionism" is a manipulation of self and

others at the expense of authentic experience. Rather than facing reality, action manipulates something to happen. The individual is asked to become receptive to his manipulative strategies for avoiding his reality. A fourth way the individual avoids reality is by asking questions. A question is often a form of manipulation directed at the elicitation of an answer, and does not express the questioner's experience. The questioner needs an answer to avoid the experience from which the question stems. When a question is asked during the therapy session, the therapist asks the individual to be aware of the experience which produced the question.

These four methods are just a few examples of some of the ways the Gestalt therapist helps his patient experience his concerns. These ways can be viewed as methods contributing to the deautomatization of the active mode of consciousness. According to Fritz Perls each moment of contact with actual personal experience is therapeutic and leads to growth. Gestalt therapy helps an individual become aware of how he avoids his reality. It helps an individual become aware of what his reality actually is. Such authentic awareness occurs when the individual exists in the receptive mode of consciousness. Many techniques and exercises in Gestalt therapy are concerned with the deautomatization of the active mode of consciousness. The goal is for the individual to be in the receptive mode making possible authentic experiences often avoided. These experiences are the stepping-stones of "personal growth."

VIII. INTUITION TRAINING

The active mode of consciousness has been described as verbal, analytic, lineal, and rational, while the receptive mode has been described as nonverbal, holistic, nonlineal, and arational. A common name for the receptive mode which includes all the elements is "intuition." Intuition has been called "deep understanding" in Sufism; "to enter inside" (Kensho) in Zen; "the receptive" (K'un) in Chinese.

The essential distinction between cognition by way of intuition and cognition by way of the active mode thinking functions is that intuition has the following characteristics: it is immediate and direct, not mediate and progressive as is thinking; it is synthetic or holistic, i.e., it is an immediate apprehension of a whole, one could say of a Gestalt, and not different parts later put together to form a whole. Intuition in its purest manifestation is devoid of feeling in the ordinary meaning of a warm reaction of the personality--generally either positive or negative toward the object apprehended. Intuition is a way of knowing which pervades the whole organism.

Roberto Assaglioli claims that intuition is one of the least recognized and least appreciated, and therefore one of the most undeveloped psychic functions. Repression of intuition is produced by non-recognition, devaluation, neglect and lack of its connections with the other psychological functions. What is presently required is training for the intuition function. Here we will look briefly at some of the traditional and some of the modern methods which can be used for training

the intuition function. A primary element of all these methods is the deautomatisation of ordinary conscious activity so the intuition function is more able to emerge.

Geometric Forms

Often a room or an entire structure will be built in order to affect the intuitive mode of consciousness. Many churches and temples are constructed to have an effect that is spatial, experiential, and difficult to encompass linearly. Buckminster Fuller's recent book, Intuition (1972) reflects his contribution to inducing the intuition function via architecture among other things.

In Tibetan and Sufi traditions a person is often invited to contemplate a specially constructed geometric pattern (called "yantra" or "mandala") which serves as a focus for concentrative meditation and as an inducement for the intuition function.

Crafts

Our usual western concept of "metaphysical" or "spiritual" training involves abstruse ideas and ritual, including secret initiatory rites and occult symbols. In fact, however, the education of these adepts has been far more concerned with such things as movement in space, visualisation, and especially crafts.

A student of George Gurdjieff travelled to the Middle East to study the methods by which his teacher was trained. He found that Gurdjieff studied activities, crafts for the most part, in addition to other exercises and reading. He was taught to weave carpets, to do

calligraphy, to hammer copper--all activities which we would not normally associate with mysticism, until we can consider that these activities each call on that nonverbal, tacit, spatial, holistic, intuition function. Presently an increasing number of people are turning to crafts like: candlemaking, knitting, weaving, macromae, and building. This return to interests in crafts is a primary feature of the new counter-culture.

Crafts can be seen as a method for awareness training, meditation in action, creative self-expression, relational self-disclosure, bhakti and karma yoga.

Psychosynthesis Procedure for Training Intuition

The first step is of a negative character--the temporary checking or elimination from the field of consciousness of other functions which generally have a spontaneous and uninterrupted activity. Constantly sensations from the outer world or from the body intrude into the field of consciousness; emotional reactions do the same, and often the mind is over-active and undisciplined. All this obstructs, fills the field of consciousness, and makes either the entrance or the recognition of intuitions impossible or difficult. Therefore, it is necessary to carry out a psychological cleansing of the field of consciousness; metaphorically, to insure that the projection screen is clear and white. This permits in the subject a sympathetic opening of the consciousness towards, or a reaching actively for, that truth or section of reality with which he seeks to come into contact for the solution of

a human or an impersonal cognitive problem.

The second stage is then possible, in which he quietly waits for the result of the approach, this nearing, which in successful cases becomes a contact with and even an identification of the subject with the looked-for experience of reality or truth.

In this process "psychosynthesis" emphasizes the necessary cooperation of the will. Just as in the first part of the procedure, of the stilling or cleansing of consciousness, there is a conscious and active action of the will, so also in the second part, that of relaxation and quiet waiting, the will continues to function, although in a subtler way and, as it were, remaining in the background. This is so because in order to maintain an attitude of relaxation and quietness--and one which is purely passive--the will is still required, to act, metaphorically, as the watchman at the door of consciousness to exclude intruders.

Intuition Workshop at Esalen: Awakening Intuition (Frances Clark)

Intuition is known to all of us by experience, yet frequently remains a repressed and undeveloped function. Awakening intuition means tapping the deepest wellsprings of creativity within the self. We will learn to distinguish various levels of intuition, differentiating intuitive perception from imagination and projection. We will work with the exercises to facilitate the clearing of inner vision. We will explore meditation and self-hypnosis as ways of increasing receptivity to subjective impressions and discuss various methods of

interpretation and validation. Our focus will be on the development and integration of intuition as a source of wisdom, inspiration and guidance in everyday life, and on learning practical methods for continuing amplification after the workshop.

Intuition training is synonymous with receptive mode training. Intuition is the cognitive feature of the receptive mode. When ordinary consciousness is deautomatized a new way to apprehend reality appears. This way is commonly called "intuition."

IX. JNANA YOGA

Jnana (pronounced Gyana) Yoga is the "yoga of wisdom." Swami Kriyananda emphasizes that the wisdom referred to is "the central truth." Profound analysis of different aspects of reality is not wisdom unless one realizes "the central truth." Jnana Yoga is a method that uses reasoning and discrimination to realize the "Truth."

The Hindu describes the Jnana process with these words: "neti, neti" (not this, not that). The Jnana process is one of "disidentification." By looking behind veil after veil that obscures the door to "Truth," the Jnana yogi comes at length to the "Truth" itself. A careful analysis of Eastern literature on this topic indicates that the "veil" referred to are the "ideas" and "beliefs" which comprises conscious activity. "Truth" can only be realized in the receptive mode. All "ideas" and "beliefs" are subtle veils which hide the "Truth" because they inhibit one from achieving the receptive mode of consciousness.

"Behind" the "veils" lies the receptive mode. Jnana Yoga is a process of deautomatisation.

John Lilly synthesizes this type of yoga in a framework conducive to contemporary psychology. According to Lilly, all persons who reach adulthood in the world today are "programmed biocomputers."

"Programs" are our physiological/psychological "built-in" commands and are comparable to man-made computers. Besides "programs," we have a "metaprogramming" ability--the freedom to add new programs to the biocomputer. Man-made computers don't have metaprogramming ability but are still dependent on human metaprogrammers to decide what the man-made computers should do and what should go into them.

We can best understand ourselves by understanding our programs and metaprograms. Lilly is interested in discovering how our metaprograms can be raised to the conscious level, and subsequently, be reprogrammed. We become conscious of the metaprograms which govern our thinking and behavior through reasoning and discrimination. We pull back (disidentify) from our current programs and metaprograms, allowing new ones to emerge. His major premise goes like this:

> In the province of the mind, what is believed to be true is true or becomes true, within limits to be found experientially and experimentally. These limits are further beliefs to be transcended. In the province of the mind, there are no limits (The Center of the Cyclone, p. 5).

When we disidentify from a metaprogram a more subtle metaprogram enters consciousness. There are no limits to the subtlety of the metaprograms with which we identify. Lilly claims we must first establish an open-ended set of metaprograms about the unknown.

Lilly's workshops at different growth centers are presented as workshops in "Jnana Yoga." A typical introduction to such a program could begin something like this. Each of us tends to value certain beliefs-disbeliefs above others. Current belief systems can be voluntarily modified through proper analysis; in general, beliefs and disbeliefs program our behavior, our thinking and our feeling. Those particular beliefs which we consider to be most important are called (for purposes of discussion) "simulations of God." Typical simulations are "God as Sex," "God as Wisdom," "God as Power," and "God as Beauty." Beliefs and disbeliefs generate certainty in an essentially indeterminate universe.

Jnana yoga is a way of deautomatizing the active mode of consciousness by using the active mode of consciousness. One uses "ideas" and "beliefs" to replace old "ideas" and "beliefs." By deautomatizing current beliefs, beliefs closer to "the central truth" are allowed to emerge.

X. KARMA YOGA

If you were to follow the instruction of Krishna in the Bhagavad Gita you would "do whatever you do, but consecrate the fruits of your action to me." Every act you perform, all day every day, would be done as an offering to Krishna. This is a method deautomatizing the conscious activity associated with ego-directed striving and desire. If we recall that Krishna is synonymous with Love, with the Spirit, with pure Consciousness . . . and that He is actually our innermost Self,

then we can understand that by consecrating an act, we are indeed offering our every action into the service of higher consciousness. Our every act becomes an act of waking up.

Using the stuff that makes up one's daily life as the vehicle for coming to the receptive mode is called Karma Yoga. It is a most available yoga for all, and at the same time a most difficult one. It is difficult because it starts with an action which one initially performs to gain some satisfaction or advantage for oneself, and it overrides or converts that motivation into one of service to the higher Self with transcends ego.

Fulfillment in Karma yoga lies not so much in doing many things as in acting more and more with the consciousness that it is the higher Self who, truly, is the doer. The true Karma yogi tries to redirect all the wrong impulses of the heart into wholesome channels. More than that, he becomes receptive to the higher Self emerging through him as he acts. As the bhakti yogi is taught to be more concerned with loving purely than with defining exactly what it is that he loves, so also the Karma yogi is taught that the spirit in which he serves is more important than the service itself. "Nishkam Karma," desireless action, or action without desire for the fruits of action, is karma yoga.

Activity is part of being human. We could never find inner freedom if we starved every impulse by inaction. Attunement with the higher Self comes in part by wholesome, creative work. The deautomatization of conscious striving comes partly by satisfaction of our wholesome desires. But this satisfaction must result in just that;

deautomatization of conscious striving. Personal satisfaction must be offered up to the higher Self. In this way "right activity" leads to inner freedom, the receptive mode, which is the true, spiritual goal of all action.

By acting without desire for the fruits of action, the yogi learns to live, not in the past or future, but in the timeless "Now." Karma Yoga is an art of living which enables one to utilize every activity as an aid to living more and more with the receptive mode. The Bhagavad Gita indicates this referring to the state of being of the Karma yogi. "Even when he is engaged in action he remains poised in the tranquility of the Atman."

XI. KOANS

A koan is a paradox-invoking question Zen masters give their students to deautomatize ordinary conscious activity allowing the receptive mode of consciousness to emerge. The question itself is illogical and cannot be answered analytically or logically. Koan exercises involve unanswerable questions, such as "What is the size of the real you?" and "How can I attain enlightenment by doing knee-bends?" Because no analytic-logical answer to the question exists, the koan becomes a useful and demanding focus of attention over a long period of time. The lack of a rational, logical solution forces the student to go through and to discard all verbal associations, all thoughts, all solutions. He is then forced, by the nature of the question itself, to approach the condition known as "one-pointedness" concentrating

solely on one thing: the unanswerable koan. This represents an active attempt to deautomatize the ordinary lineal mode of consciousness.

Focusing attention is helped by the social demands placed on the student, by the pressures he imposes upon himself to achieve a breakthrough (to solve the koan), by the attitude of his fellow students, and by his interviews with the Zen master. In the interviews, the Zen student is asked to demonstrate his level of understanding by giving an "answer" to the koan. Obviously, the desired answer is not verbal or logical; ideally, it should be nonverbal, nonlineal, communication of a new level of awareness brought about by the process of concentrating on the koan. The correct answer, which may be only one of many possible ones, seems strange when analyzed in terms of logic, however, it isn't at all strange when one realizes that the desired answer is some receptive mode expression.

The entire koan process in Zen culture is filled with double-binds intended to force the deautomatization of ego-directed activity. First, the student is asked to show his naked, spontaneous self in the presence of the Zen master who represents the full authority of the culture and is felt to be an acute judge of character. Second, he is asked to be spontaneous in circumstances where he can be anything but deliberate. Third, he is asked to concentrate on something he shouldn't rightfully think about. Fourth, he cannot comment on his bind, not only because thinking about the koan is not the answer, but also because the master will, even forcibly, reject all thought-out answers.

One doesn't have to enter a Zen monastery to be presented with

koans and paradox invoking situations. One merely has to step outside one's door (so to speak). As Michael Murphy reports:

> Shivas believed that life presented us with koans every day, that if we approached them with an open, ready spirit the whole work turned to Zen training and successive revelation; that if we turned away they reappeared like Hydra heads. There is no escaping the paradoxes life presents us with; we can only choose whether to embrace or escape them.
>
> The sense of paradox is growing more intense as human awareness develops and people crowd together around the globe; that is what he was referring to when he said it was "getting worse day by day."
>
> "So many Gods and moralities now, so many logics and geometrics, so many ways to see the world, so many ideas about running a family." His notes lament, "the Twentieth Century itself is a koan." (Golf in the Kingdom, p. 197).

The twentieth century as koan! . . . a thousand ethical codes . . . a thousand therapies and religions . . . a thousand kinds of diet . . . an endless number of new studies, books, experiments, on an endless variety of subjects . . . new philosophies, logics, certitudes, facts . . . on and on and . . . Yes, there is no denying it, the twentieth century is a koan, pressing us to paradox until we submit . . . until we surrender . . . until we "give up" . . . until we realize the receptive mode. Murphy concludes:

> When I hear "Hare krishna" on the streets of the city I hear my own impulse to surrender and cry like a devotee, Lord sweet Lord, "Narayan," "Narayan" surrendering forever to the One beyond all these incertitudes. At such times I imagine our entire nation breaking into such a cry, going back to Jesus or Buddha or Muhammad Ali--or finding a center in violence or oblivion self-induced. For there is no escaping the growing pressure. The koan is upon us with a vice-like grip and it is squeezing harder every day (Ibid., p. 199).

No wonder people in ever increasing number are presently exploring the receptive mode of consciousness.

XII. LANGUAGE

Arthur Deikman claims that we have not developed a language for the receptive mode of consciousness because we are radically preoccupied with the action mode. For example, the average person has only one word for snow, the skier has several, and the Eskimo many. The reasons for this are obvious since our language is a function of the practical and logical demands of the action mode. Though we experience a variety of states of love, we have one basic word to describe them all. We have not developed words for these states because love is experientially a function of the receptive mode and until recently we have not been much concerned with this mode.

As director of Esalen Institute's fourth summer seminar on human consciousness, Arthur Hasting focused on relations between language, consciousness and reality; the development and use of languages for subjective states; and experience outside of language-controlled reality. A major perspective of the "Human Consciousness" program was the development of language for subjective states.

Experiences of higher states of consciousness have always been described as ineffable but if we are to develop a science of human consciousness a major step is developing a language to express what have been ineffable experiences.

Alfred Korzybski's "law of nonidentity" asserts that things are not what we say they are; that whatever you say a thing is, it

isn't. This "law" claims that words represent the world but if we want to know it directly, language as we use it, is not the appropriate way. The receptive mode requires a nonverbal, nonlinear, illogical, holistic form of communication. The Whorfian hypothesis, which claims that we are unable to think outside of our language structure; that we are not able to have experiences which our language doesn't provide for reinforces Korzybski's law. A receptive mode of communication could desutomatise the active mode of consciousness allowing experiences outside of ordinary language to emerge.

Receptive mode forms of communication exist which express otherwise ineffable experience and also desutomatise ordinary verbal, analytical consciousness. For example, physicists use mathematics to express concepts and relationships that couldn't possibly be expressed in ordinary language. Dorothy Lee and Bronislaw Malinowski have shown how the Trobriand Islanders have developed a nonlineal codification of reality which expresses process and relationships in a way that our language system (lineal condification) can't easily describe. Abraham Maslow (B-language) and Martin Buber ("I-Thou communication") have tried to describe and advance suggestions to enhance receptive mode communication. Philosophers such as Kierkegaard and Neitsche emphasized receptive mode communication, claiming that total comprehension of their ideas was not possible to a man who thinks only in the analytic mode.

Excellent examples of receptive mode communication are found in the sacred books of the world. Rene Guenon, in Language of the

Birds, reveals that sacred books are written in rhythmic language in order to bring us into contact with higher states of being. Paramahansa Yogananda speaks of a science of rhythm and sound, claiming that the Hindu Vedas were a revelation by sound directly heard. It is essentially a literature of chant and recitation, each syllable of each word being endowed with significance and efficacy.

Today we know little about these forms of receptive mode linguistics. No doubt our preoccupation with the action mode is largely responsible for this. We are now regaining interest in the receptive mode and subsequently receptive mode communication. Language is a powerful tool helping us act effectively in our world. The languages of the receptive mode will help us understand the subjective states of the various modes of consciousness. Receptive mode language will be useful in deautomatizing the active mode of consciousness allowing the receptive mode to emerge.

XIII. LYSERGIC ACID DIETHYLAMIDE

Accounts of LSD experiences reveal a cluster of characteristics identifying it with the receptive mode: a marked decrease in self-object distinction; a loss of control over attention; the dominance of paralogical thought forms; intense affect and vivid sensory experience; decreased field articulation and increased parasympathetic stimulation; plus a reification of thought and feeling with a corresponding decrease in reality testing.

The general affects of LSD and related drugs reflect deautomatization of the automatic psychological structures that organize, limit, select and interpret perceptual stimuli allowing the receptive mode of consciousness to emerge. The receptive mode emerging because of LSD ingestion is a mature cognitive and perceptual state, one that is not ordinarily dominant, but is an option that has developed in richness and subtlety in parallel with the development of the action mode that is the customary state of consciousness. Reports of LSD experience show the complex possibilities of thought and perception that can occur in the receptive mode. Alan Watt's description of the LSD experience explicitly indicates certain receptive mode qualities. He relates:

> To begin with, the world has a different kind of time. It is the time of biological rhythm, not of the clock and all that goes with the clock. There is no hurry. Our sense of time is notoriously subjective, and thus dependent upon the quality of our attention; whether of interest or boredom, and upon the alignment of our behavior in terms of routines, goals, and deadlines. Here the present is self-sufficient, but it is not a static present. It is a dancing present--the unfolding of a pattern which has no specific destination in the future but is simply its own point. It leaves and arrives simultaneously, and the seed is as much the goal as the flower. There is therefore time to perceive every detail of the movement with infinite greater richness of articulation. Normally we do not so much look at things as overlook them. The eye sees types and classes --flower, leaf, rock, bird, fire--mental pictures of things rather than things, rough outlines filled with flat color, always a little dusty and dim . . . But here the depth of light and structure in a bursting bud go on forever (The Joyous Cosmology, p. 33).

Many people in the last decade have realized the receptive mode by taking LSD. They have entered into the kind of world which

Alan Watts poetically describes. For many it has been their first experience of this kind. Victims of the dominancy of the active mode, the LSD helps them break out of the imprisoning model created by their own mind. The active mode is deautomatized and one enters the new world of the receptive mode. A world that one never dreamed existed.

Perhaps LSD is <u>the</u> most powerful tool for deautomatizing the active mode of consciousness. Perhaps it is the "psychedelic experience" which has provided the greatest impetus to the present exploration of consciousness. The LSD experience serves as an introduction to receptive mode possibilities. People who have been so introduced are now looking for safer and less drastic ways of actualizing these new possibilities. One wants to be able to enter the receptive mode when one pleases and not to be dependent on a chemical agent. One wants to be able to <u>surrender</u> to the receptive mode through one's own volition. LSD offers one way but it is not the most ideal way.

XIV. MANDALAS

In Sanskrit "mandala" literally means circle and center. A mandala consists of a series of concentric circles emanating from a single point at the mandala's center. The center point is the beginning of the mandala and represents the beginning and origin of all form and all processes. In the Beginning was the Center. The center is symbolic of all the eternal potential. From the same inexhaustible

source all seeds grow and develop, all cells realize their function; even down to the atom there is none without its nucleus, its sun-seed about which revolve its component elements. The series of concentric circles represent the evolution of forms in time.

Meditating upon the mandala the meditator's mind moves out from the central point through the various circles with their own particular art and design, out beyond the outermost circle. Here the mind finds itself part of the ordinary world and assumes its ordinary conscious activity, forever seeking out beyond itself. Then the meditator's mind begins to move back through the various circles back to the very central point where the mind becomes "one-pointed." Then the mind becomes the central point itself, transcends "one-pointedness," conscious activity is deautomatized and "consciousness" itself emerges. The Arguelles' describe the process as "centering."

> Like ripples in a pond, each awareness--moment expands out from its own center, containing in its form-pattern the configuration of all phenomena in the universe, material and immaterial. And so the process of centering--the gathering of oneself as by an inward throw of a stone into the pool of one's own consciousness--is also a Mandala (Mandala, p. 86).

The mandala is an instrument for transcending the world "out there" through "centering" and "internalisation." Attention is focused inwards towards the source of conscious activity. The mandala is essentially a vehicle for concentrating the mind so that it passes beyond its usual fetters. It may be considered as an object for concentrative meditation. Because of its special design, geometry,

symmetry, complexity, simplicity, harmony, and symbolism, it must also be considered more than a meditative object. The mandala can't be grasped linearly or analytically. Paralogical thought forms grasp it best. It induces vivid sensory experiences. The mandala can only be experienced by "letting it" affect you. One can't look at a mandala with his eyes and brain only but must receive it with the whole body--"embody" it.

The mandala is an art form specifically designed with component elements most conducive to the inculcation of the receptive mode. If one approaches it in the right way, he may find it useful for deautomatizing the active mode of consciousness. The receptive mode of consciousness can then appear.

XV. MANTRAS

A mantra is a sound or a phrase an individual repeats over and over again. The sound "om" is a popular mantra. "Om Mani Padme Hum" is a mantra used in Tibet. In Nepal there are rocks twenty feet high and ten feet long with "Om Mani Padme Hum" written in tiny letters all over the rock. People spend whole days reading the rock repeating "Om Mani Padme Hum" over and over again. There are prayer wheels at the temples where written in them ten million times is the phrase "Om Mani Padme Hum." Lamas go around stupas for days saying "Om Mani Padme Hum." All this, to deautomatize ordinary consciousness.

When you first start to say a mantra, the first involvement is in hearing it outside, through your ears; saying it aloud, hearing it and thinking about its meaning. For example, "Om Mani Padme Hum" means "God in unmanifest form is like a jewel in the middle of a lotus, manifest in my heart." You say that feeling it in your heart. One is asked to be continually receptive to the message. One is asked to repeat the phrase with an "open" and "loving" attitude. Repeating the mantra becomes ritualistic, something to be done with "loving" awareness with no goal beyond itself.

The next step in using a mantra is to stop thinking about its message. Its meaning becomes irrelevant. The goal is the deautomatization of the active mode of consciousness and thinking about meanings is not conducive to this goal. The mantra now becomes a way for "internalization." It moves conscious awareness from "outward" things back towards the source of conscious activity. The reason a mantra is repeated so often is so that it will eventually run on by itself and one does not need to make a mantra happen. Once a mantra is "internalized" in this way it serves two purposes. The first is as a form of concentrative meditation--pure "chitta vritti nirhoda." Here the mantra is used as a cognitive centering device for calming the mind. Here the individual is asked to concentrate solely on the mantra running on inside of him. The individual does this to the exclusion of all other conscious activity. The following metaphor suggests how the mantra works as a cognitive centering device.

At the depths of the lake lies hidden what you seek. You try to see down into the lake but cannot because the surface is covered with waves rippling in all directions (thought coming from all directions). You create an artificial wave. You consciously add a new component (a single thought) and consciously set about making the single thought dominant. Now, a continuous sequence of even waves coming from one direction overrides all the choppy water. Each wave is the single thought being repeated over and over again. No other thought can capture your attention which remains fixed upon the mantra.

The mind concentrates on a mantra to the exclusion of all other thoughts. The mind becomes like a placid lake of vast expanse with only a single thought ripple disturbing its perfect calm. As "internalization" of the mantra increases the single thought ripple diminishes until finally, it disappears altogether revealing the source of conscious activity, "consciousness" itself.

The mantra works in another way. The second way of using mantras is to use the sound of the mantra to effect consciousness. Robert Ornstein explains that:

> . . . tonal vibrations of certain frequencies are held to stimulate parts of the mind which normally go untouched. The mantra of Yoga, the Dervish call are "magic" words. It is often thought that the "special" properties of these words lie in their meaning. Actually, the "magic" lies in the sound of the words, which are designed to have certain effects on consciousness (The Psychology of Consciousness, p. 167).

We have referred to this aspect of mantra in the previous

section of this chapter entitled "language." The conscious beings who evolve certain languages such as Sanskrit specifically evolve the sounds of these languages to be connected with various states of consciousness--unlike the English language--so that a Sanskrit mantra, if you do it over and over again, will take you to a certain state of consciousness. Whorf (1951) claims that mantra becomes a "manifold of conscious patterns," contrived to assist the consciousness into the "noumenal-pattern world." The "mantric formulae--language" is specialized to make available a certain type of force manifestation, by repatterning states in the nervous system and glands. Baba Ram Dass devotes a section of his book Be Here Now showing particular mantras and indicating that they exist for helping one attain different states of consciousness. Some "seed mantras" resonate in such a way as to open particular energy centers in the body. He claims that there are, for example, "power mantras" to strengthen you will, and other mantras to open the heart center in such a way as to deepen compassion.

Transcendental meditation uses mantric sound. Demetri Kanellakos explains that sound is used because it can be experienced at subtler levels. He reports:

> We use mantra, yes, but we do not use the meaning. Just the sound. We use sound because it's flexible. Sound can be experienced at subtler and subtler levels, so that it becomes more and more attractive to the mind. The mind follows the experience, goes down down down down . . . reaches the subtlest level of experience and transcends--goes to where there's no more boundary between experience and experiencer. And that's it ("A Conversation with Demetri Kanellakos," The Geocentric Experience).

Kanellakos emphasizes the "internalization" process. The Arica school has many mantrem which serve various purposes. Here is one which is composed of a series of objective sounds or vibrations designed to free the mind of its associative preoccupations. As a calling to the Essence, it is sung with lightness and joy. The mantra:

> Artana Martiham Taram, Bisanam, Bitisanam, Vishatam,
> Khalandamdam Tam, Shri Ramachandram, Namamia, Ham.

The mantra has been used and its use explained in many different ways. In this thesis we have shown that it is an effective way of desutomatizing the active mode of consciousness and subsequently effecting the emergence of the receptive mode.

XVI. MARTIAL ARTS

Presently many people are turning to the martial arts; schools for Aikido, Tai Chi Chuan, Kung Fu and Judo are springing up in cities all over North America. These martial arts emphasize receptivity. The different exercises in these disciplines inculcate the receptive mode of consciousness. The exercises are both a method for and an expression of the receptive mode.

Aikido emphasizes receptivity. Aikido requires a practitioner to become receptive to energy ("ki"). This receptivity occurs on three levels: (1) level of one's own "ki"; to become receptive to one's own energy through concentration, relaxation and movement. When one becomes receptive to one's own "ki" he learns to work with

it efficiently which means particularly not to dissipate it in active mode consciousness: (2) level of another's "ki"; to become receptive to the energy of another individual. In fights, which should really be considered more as a dance, the individuals learn, for example, to become receptive to the energy which precedes motion. In this way an individual "feels" the movement his opponent will make before the actual movement takes place: (3) level of universal "ki"; to tune into the energy vibrating through the universe.

Tai Chi Chuan also emphasises receptivity. Its exercises inculcate the receptive mode of consciousness. A receptive attitude is continually required. Tai Chi Chaun is attributed to the Taoist hermit Chang Tsang-Fen who studied various movements. He developed the discipline of Tai Chi from this study. Tai-chi exercises reflect essential movement without inferference from the mind. Arising naturally out of the body's need to express itself physically and emotionally, Tai-chi movements may be considered "mentations" in action. A student of Tai-chi learns to deautomatise conscious activity and move consciousness into the movement center ("hara," "kath"). From this center all movement, physical and emotional expression, happens naturally in harmony with the environment. Tai-chi exercises, like Aikido, are exercises designed to increase a person's receptivity to energy ("chi") on the three levels already mentioned.

One point, which all the martial arts as well as mudras, hatha yoga, Feldenkrais exercises and everyday sports all hold in

common, is that certain bodily positions are naturally associated with certain mental attitudes. When the mind is discouraged, the body tends to stoop forward. Courage tends to make the body erect. When feeling stubborn a person may clench his fists and jut his jaw forward. Poise, or lack of it, is reflected in the way one stands, in the way one sits, in the movement of one's hands. And just as one's mental attitudes affect his body, so also his bodily positions affect his mind. The various movements and exercises associated with the disciplines mentioned above have been developed because certain bodily positions create serenity of mind inducing greater receptivity and awareness.

The masters of the martial arts advocate living in the receptive mode. Martial arts are to be a natural extension of a receptive mode life style. This is evident when Cheng Man-ch'ing introduces the "Solo Exercise" in T'ai-chi. He explains:

> The Taoists advocate wu wei (non-action or effortlessness) and the Buddhists venerate "emptying." The motto for T'ai-chi practice must be "investment in loss." It is what Confucius meant by "K'e Chi"--to subdue the self. How is this manifested in mundane affairs? It means to yield to others, thus quashing obstinancy, egotism, and selfishness. But it is not an easy thing. To persist in the Solo Exercise amid life's busy requirements is self-humbling. . . . To yield and adhere to an opponent cannot be achieved by an egotist--his ego will not tolerate the bruisings necessary before mastery comes. But here, as in life, this proximity to reality must overcome ego if one is to walk a whole man (T'ai Chi Chuan, p. 41).

When an individual undertakes intensive study and practice of a martial art he is committing himself to the receptive mode. The mental attitude advocated in the martial arts is the one that governs

the individual in all his behavior. The movements and exercises which comprise the actual form of the particular martial arts are ones which are most conducive for the deautomatisation of the active mode of consciousness.

XVII. MUSIC

There are many and diverse ways in which music exercises a beneficient influence on both body and mind. First of all, its effect can be wonderfully restful and refreshing and we need not emphasize how valuable this is in our times of physical exhaustion, nervous tension and emotional intensity. The general prescription for elimination of these conditions is rest. But many people do not know how to rest. The active mode of consciousness sometimes becomes dominant to the exclusion of the receptive mode. Music can be a valuable tool guiding people into the receptive mode of consciousness. There is perhaps no agent so powerful in giving us real rest as true music. Peaceful and solemn adagios, soothing lullabies and barcaroles induce with their soft charm a beneficial relaxation in a more natural and healthy way than any chemical sedative.

Music can deautomatise conscious activity inducing emotional experiences. For instance, there are many people belonging to the practical or mental type (Maslow's nonpeakers) who have an undeveloped or repressed emotional nature. They rarely actualise receptive mode possibilities. To them music may give the magic touch which reawakens and warms the heart and restores communion with nature,

humanity, and God. For all people this kind of music increases affect, present-centeredness, parasympathetic activity while inducing the "open," "surrendering" attitude indicative of communion.

There is a kind of music of a strong and virile nature, which arouses the will and incites to action. It stimulates the individual both physiologically and psychologically, inducing the elements of the active mode of consciousness. Music can quicken and facilitate intellectual activity and favour artistic and creative inspiration. These are mentioned to indicate that music can induce both the active and receptive modes of consciousness. Here, however, we want to continue emphasising the latter.

Through its influence upon the unconscious, music can have a definite healing effect of a psychoanalytic character. If of an appropriate kind, it can help in desutomatising repressions and resistances allowing the person an increased receptivity to many drives, emotions and complexes which were creating difficulties in the unconscious.

Music provides vivid sensory experiences. Attentional focus is taken away from conscious activity and reinvested in sensory experiencing. Like a mandala, music cannot be grasped analytically or logically. It must be "embodied," received through paralogical thought forms. A musical experience can bring the individual deeply into the receptive mode. There is loss of ego, loss of control, and no desire for anything beyond the music itself.

Music gives joy. It is a powerful tonic for both mind and

body. Helen Bonny's patient in music therapy describes her experience:

> There was an experience which culminated in a nothingness--just a beating of my chest in time to the music. It may have been Scribian's Poem of Ecstasy. Pressure building up in rhythm with the music, I could feel myself taking six deep inspirations as though the music was pacing my respirations. It was a sublime feeling of not being able to get enough of that beautiful music inside of me ("The Use of Music in Psychedelic (LSD) Psychotherapy," Journal of Music Therapy).

Music has been used for thousands of years to deautomatize ordinary active consciousness allowing experiences of higher realms to emerge. Truly religious music awakens and stimulates the spiritual realms which exist in every one of us, waiting to come to life. It lifts us above the level of everyday consciousness, up into those higher realms where light, love and joy ever reign. There are many musical compositions which produce such effects. For example, the Gregorian Chant evokes the highest religious emotions. Bach and Beethoven's music often does the same. Beethoven referring to his music speaks of its spiritual character:

> Those who understand it must be freed by it from all the miseries which the others drag about with themselves. Music, verily, is the mediator between the intellectual and sensuous life. Speak to Goethe about me. Tell him to hear my symphonies and he will say that I am right in saying that music is the one incorporeal entrance into the higher world of knowledge which comprehends mankind but which mankind cannot comprehend (Beethoven, p. 136).

Though in the West we usually use music to amuse the active mind, Eastern music has been developed to deautomatize the active mind allowing the receptive mind to emerge. Hazrat Inayat Khan, an

Indian musician and Sufi mystic, claims that the actual object of Eastern music is the training of the mind and the soul. Music, like mantra, when received in the proper spirit effects consciousness in definite ways. Eastern music has been developed like a science exploring the explicit ways certain tones, harmonies, movements, and rhythms effect our consciousness.

The new Arica school uses music in this way. For exemplary purposes, we will mention a piece of music called "Bolero." "Bolero," according to Idries Shah and also according to Oscar Ichazo, is a Sufi piece of music composed by the Chiusti group of Sufis to induce special states of consciousness. The medium range notes (the melody) are placed in the "feeling center" in the chest; the very high notes are placed in the "thinking center" in the head; the very low notes are placed in the "movement center" in the belly; the listening is usually accompanied by some dance or particular movement exercise. The "Bolero" exercise is designed to evoke different properties of consciousness. Ultimately it can be seen as a method for deautomatizing the active mode of consciousness invoking receptivity and serenity. Another example is the "Hare Krishna" song which is presently being sung by thousands of people everyday all over the world. It is a song which uplifts the heart (affects the emotional center) and is an effective piece for anyone practicing bhakti yoga.

For a discussion on "music therapy" no summary could be as appropriate as Assaglioli's who responds:

> We trust that the magic of sound, scientifically applied, will contribute in even greater measure to the relief of human suffering, to a higher development and a richer integration of the human personality, to the harmonious synthesis of all human "notes" of all "group chords and melodies" --until there will be a great symphony of the One Humanity (Psychosynthesis, p. 260).

XVIII. PRESENT - CENTEREDNESS

Fritz Perls claims that the primary focus for all good therapy is "here and now"--being aware of one's "here and now" existence and taking responsibility for it. "Here and now" is the corner-stone of all the methods for deautomatizing conscious activity. It is a definitive quality of the receptive mode of consciousness. "Chitta vritti nirhoda" requires present-centeredness. If one is not "here and now" we can assume his mind is active and that he is in the active mode of consciousness. On the other hand, if he is "here and now" we can assume his mind is calm and that he is in the receptive mode of consciousness. "Being here, now" in its purest form is totally indicative of the receptive mode.

A previous exercise in Gestalt therapy introduced as "zones of awareness" may be considered "here and now" training. In this exercise a person concentrates attention on his "stream of consciousness" and reports what comes into awareness. Allowing things to come into awareness demands the deautomatization of conscious activity, a difficult task, which runs counter to habit. People are used to making things come into awareness. This exercise demands the

suspension of all reminiscence, anticipation, planning (all ego-directed mental functioning) and it becomes more than obvious when a person resorts to such conscious activity--his reporting of the stream of consciousness is interrupted. Since the only action allowed by the exercise is that of communicating the contents of awareness, this precludes the operation of "personality" and even "doing" as such.

All sessions in Gestalt therapy may be considered an awareness continuum. One assumption of Gestalt therapy is that present-centeredness is natural: at depth, living in the moment is what we want most, therefore, deviations from the present are in the nature of an avoidance or a compulsive sacrifice rather than random alternatives.

Present-centeredness is the most direct means to deautomatizing the active mode of consciousness because the means is the end. When the Buddhist speak of "rightmindfulness" they are speaking of "being here and now." When Jesus spoke of "faith" and "surrender" he refers to "being here and now." The ideal of present-centeredness is one of experiencing rather than manipulating. Of being open to and accepting experience rather than dwelling in, and being defensive in the face of, possibilities. Such attitudes bespeak two basic assumptions: things at this moment are the only way that they can be; and behold, the world is very good. Emerson understands this when he attends to his roses:

> These roses under my window make no reference to former roses or to better ones; they are for what they are; they exist with God today. There is not time to them. There is

> simply the rose; it is perfect in every moment of existence . . . but man postpones and remembers. He cannot be happy and strong until he, too, lives with nature in the present, above time.

Searching for the ideal rose, we don't see that each rose is the utmost perfection of itself. For fear of not finding the rose we seek, we hang on to the concept of "rose" and never learn that "a rose is a rose is a rose." Our active mode of consciousness does not permit us to <u>let go</u> of the substitute through which we enjoy the reflection of reality in the form of promise and possibility, and by which we are at the same time cut off from <u>present</u> enjoyment --(the receptive mode).

XIX. RAJA YOGA

The object of all "yogas" is to make the turbulent mind perfectly still, thereby allowing the "I" or "ego sense" (manifestations of the active mode of consciousness) to rest in its True everpresent Source or Essence (Consciousness, itself). This is the literal definition of yoga--i.e., a subsiding of thought modifications or mental disturbances ("chitta vritti nirhoda").

This in no way implies a state of mental inertia or stupor, but rather total awareness, total receptivity and spontaneity in which the person functions with optimum efficiency. It is the state of "nirvana" to the Bhuddhist, of "God Realisation" to the Christian of "Sat-Chit-Ananda" (Existence-Knowledge-Absolute Bliss) to the Hindu, and of the "Absolute Tao" to the Taoist. The old testament

definition of "Jehovah" as "I am that I am" describes the state of "Total Being."

The idea behind yoga is to gently carry the mind away from preoccupation with outward things and by a safe, slow and systematic process, allow it to turn "inwards" and begin to calm itself until all conscious activity ends allowing consciousness to know "itself," i.e., "I am that I am."

Raja yoga (royal yoga, Ashtanga yoga, 8-limbed yoga) is a method for "chitta vritti nirhoda" using the following disciplines:

(1) & (2) Yamas and Niyamas

These are moral and ethical observances and restraints (similar to the moral guidelines of Christianity; Bhudda's eightfold path, or the "ten commandments" of the Hebrews). They develop purity of personality thereby preparing the mind for the other six limbs. Their effect is to reduce the sense of "I-ness" and "my-ness" and so broaden one's consciousness or "reference fields" (me; me and my family; me, my family and my nation; humanity is one body). The broader the field, the more self-less becomes the man and the greater his freedom of consciousness.

(3) Asanas

These are body postures designed to purify the systems of the body, particularly the "subtle" nervous system which underlies the grosser autonomic and central nervous systems. Only when the "subtle nerve channels" or nadis, have become thoroughly purified will the

mind be rendered calm enough for the other five limbs.

Asanas are important in developing one-pointedness of mind, but their use must be kept in context. When done with the proper mental attitude, they serve as a valuable aid for developing meditation fitness. Asanas, when in the proper manner, are a form of meditation.

(4) Pranayama

Like the Asanas, pranayama or control of the vital energy ("ki," "chi," "prana," "pneuma") is concerned with the purification of the nadis. Its effect is to channel vital energy by the use of certain breathing exercises. Through pranayama and asanas the nadis become purified and opened, allowing vital energy to flow more freely throughout the body.

An intimate relationship exists between thought and breath. When breath is calm, there simultaneously occurs a calming of the mind. Breathing effects both the mental activity and the energy level. When breathing is quick and shallow the mind is scattered and energy level is low. Deep, calm breathing indicates a receptive, concentrative mind and high energy levels. Breathing is an important tool in many other therapies including bioenergetic analysis, Prokhauser therapy, Aikido and Arica training.

(5) Pratyahara

When the mind/body has become purified via the four above limbs, it is then fit for pratyahara or internalization. Once it is

experientially felt that happiness, joy, peace, and "being high," are concomitant with stillness of mind, the mind will of its own accord turn attention away from sense stimuli which increase thought disturbances. Pratyahara is concerned with the various techniques which discipline the mind to withdraw attention from sense objects and thereby prevent mental energy from being dissipated.

A most common technique for pratyahara is getting consciousness to move more into the body and particularly the movement center (lower abdomen). This is an element of many Arica exercises, all the martial arts, for viewing a mandala, for listening to music, and of dance expression.

(6) Dharana

Once the mind has been strengthened then the sixth limb, dharana, or concentration, is used to further make the mind one-pointed. Its effect is to train the mind to concentrate on a single object or thought to the exclusion of all others. The mind then becomes like a placid lake of vast expanse with only a single thought ripple disturbing its perfect calm.

(7) Dhyana

As dharana, or concentration, becomes deeper it is termed dhyana. At this stage the single thought ripple has nearly totally diminished, leaving the ever present and constant Consciousness, itself, in its Infinitude of Existence-Knowledge and Absolute Bliss--as its residue.

(8) Samadhi

The fruit of all Yoga is Samadhi (similar to concepts such as Satori, Buddhist Nirvana and Bucke's Cosmic Consciousness). Simply stated, Samadhi is mind in its "infinite State" without the least confining thought disturbance. The active mode of consciousness has been completely deautomatized, allowing pure receptive consciousness to manifest itself.

XX. RIGHT MINDFULNESS

The "Way of Mindfulness," given in discourse by the Buddha approximately 2,500 years ago, forms the foundation of Buddhist meditation practice. "Mindfulness" ("Satipatthana") is a skillful attentiveness to the workings of the mind that produces a deautomatization of the active mode of consciousness allowing the receptive mode to emerge. The emphasis is placed on "internalization" of awareness.

Nyanaponika Thera, editor of the Buddhist Publishing Society of Ceylon, discusses at length the "fourfold powers" of "Satipatthana": "Bare Attention"; "Noncoercive Means"; "Stopping and Slowing Down"; and "Direct Vision."

"Bare Attention" is dealing with the facts of perception, leaving the reaction, imagination and emotions aside. By gently gazing upon our thought patterns, our habits, our past, and by identifying or "naming" each one they become simply and exactly what they are, free of emotional attachment and reaction.

The "Noncoercive Means" for dealing with all internal and external stimuli that arise in meditation is gently to eliminate what we can, and to accept what we cannot, transforming these things from disturbances, to objects of meditation, until they cease to be of concern.

By "Slowing and Stopping," one takes responsibility for one's thoughts, actions and perceptions. The technique increases the intensity of consciousness, the clarity of the object's characteristic features. "Directness of Vision" is recognition of the blurring of perception that can be caused by force of habit, associative thought, urgency and so on--distractions that are peripheral to the simple combination of object and perceiver.

That is the way Thera explains "right mindfulness." We can add to his description by showing that these "fourfold powers" are specifically designed to desutomatize the active mode of consciousness evoking the receptive mode. These "fourfold powers" emphasize "internalization"--a movement of awareness from external stimuli which stimulate conscious activity, back towards the source of conscious activity, "consciousness," itself. Conscious activity is not as significant as <u>experiencing</u> conscious activity. Thera refers continually to present-centeredness. According to Thera, "Satipatthana" teaches what so many have forgotten: to live with full awareness in the here and now. It teaches us to face the present, without escaping into thoughts about the past or future.- Both Thera and Walpola Rahula emphasize the necessity for approaching the task of "Right Mindfulness"

with the "right attitude." It is the "open" and "receptive" attitude the taoists call "taoistic receptivity." They both emphasize relinquishing ego and ego control. Rahula asserts that "you should forget yourself completely, and lose yourself in what you do." Rahula also emphasizes the need for detachment and disidentification. He reports that when you observe your mind, and see its true nature clearly, you become dispassionate with regard to its emotions, sentiments, and states. Thus you become detached and free, so that you may see things as they are. "Sattipatthana" and its "four-fold powers" evoke the receptive mode of consciousness.

The "Way of Mindfulness" is not an activity that one practices during certain parts of the day. It is a way of life and one's whole day is used for living with "right mindfulness." Western cultures have not adopted such strategies because of their preoccupation with the active mode of consciousness. Eastern cultures, however, concerned as they are with the receptive mode, emphasize such practices as "right mindfulness." Walpola Rahula indicates how important this practice is for the Buddhist. He stresses that:

> The most important discourse ever given by the Buddha on mental development ("meditation") is called Satipatthana-sutta "The Setting-up of Mindfulness" (No. 22 of the Dighaniyaka, or No. 10 of the Majjhima-nikaya. This discourse is so highly venerated in tradition that it is regularly recited not only in Buddhist monasteries, but also in Buddhist homes with members of the family sitting round and listening with deep devotion. Very often Bhikkhus recite this sutta by the bed-side of a dying man to purify his last thoughts.
>
> The ways of "meditation" given in the discourse are not cut off from life, our daily activities, our sorrows, our

words and thoughts, our moral and intellectual occupations (What the Buddha Taught, p. 51).

"Right Mindfulness" exemplifies a method for deautomatizing the active mode of consciousness, that is a style of life. One's goal is to act in the receptive mode and therefore one's life becomes a "way of mindfulness."

XXI. SENSORY AWARENESS TRAINING

Sensory awareness training emphasizes that ordinary consciousness is selective and restrictive; that we become aware of what we have to so we can act most effectively in our daily activities. We tend to filter out of consciousness things which don't serve our purpose at the time. We tune out perhaps seventy-five per cent of what lies within our sensory range through our own neglect, lack of interest, or habit. This selective perception is often referred to as "canalized sensory habits."

Though the ability to "tune out" sensory input is an essential biological and psychological requirement, the ability to "tune in" sensory input is an important ability which adds immensely to life enjoyment. Sensory awareness training attempts to withdraw attention from thinking, reinvesting it in percepts. The percept receives intense attention while the use of attention for abstract categorization and thought is discouraged. Cognition is inhibited in favor of perception, the active analytic style is replaced by a receptive perceptual mode.

"Sensory awareness" is Charlotte Selver's name for the work she studied in Berlin and brought to the United States in 1938. Workshops in sensory awareness aim for a state of intellectual quiet in which each activity is fully felt and allowed to find its natural way (tao), free of inhibitions, techniques and images. When ideas are stilled, sense perceptions coming from the "entire organism" enable the person to function authentically, according to his nature in all situations. Closely akin, in its pure form to the practices of sen[illegible]-mindfulness and present-centeredness, sensory awareness brings the essential character of meditation to every aspect of daily living.

Throughout her work S[illegible] emphasizes [illegible] development of quiet alertness." Inner and outer exp[illegible] is facilitated when one knows how to be quiet and [illegible]. Like many of the methods described in this chapter the method and the goal of sensory awareness training is indicated in "chitta vritti nirhoda."

George Leanord knows that psychedelic drugs can instantly deautomatise the active mode of consciousness. When one ingests a psychedelic drug he has no need of sensory awareness training. The goal of such training is instantly realised. This is one of the "beautiful" parts of the LSD experience--the instantaneous increase in sensory awareness. Leanord's work refers to this receptive mode facilitation. It is also an important social statement. He postulates:

> . . . that so many people in recent years have risked the discomfort and possible nightmares of psychedelic drugs, "I want the world to change, so that it will be what it is," the seekers reckless action cries. "Take the chance. Let my mind be blown. Let me suffer the winds of madness or feel the chill of death, if only for a few precious moments I can see colors, in their original splendor, if only for a moment I can just be, neither anticipating nor recapitulating, perfectly home with myself!" How sad that people must resort to reckless or illegal acts simply to feel natural. How ironic that joy should be so far away requiring such strenuous pursuit, when the crux of the difficulty lies in the fact that it is so close at hand. Ecstasy is here, now. It is we who have been removed (The Transformation, p. 112).

Sensory awareness training helps one realise this "ecstasy" without "taking the chance of blowing the mind." The end results of sensory awareness training and psychedelic ingestion are the same. The means are drastically different.

XXII. SENSORY DEPRIVATION

Until recently, most neurophysiologists, including Professor Frederic Bremer of Brussels and Dr. Horace Magoun of U.C.L.A., had hypothesized that the brain remains in a waking state because of external stimulation coming through the end organs of the body. In other words, outside stimulation is necessary to maintain the brain in an awakened state. Sensory deprivation experiments have proven this incorrect. John Lilly writes of his experiences in sensory deprivation experiments:

> At no time did I find any deprivation effect. In the absence of all stimulation it was found that one quickly makes up for this by an extremely heightened awareness and increasing sensory experience in the absence of known means of external stimulation . . . after a few tens of hours of

> experiences, I found phenomena that had previously been described in various literatures. I went through dreamlike states, trancelike states, mystical states. In all of these states, I was totally intact, centered, and there. At no time did I lose conscious awareness of the facts of the experiment (The Center of the Cyclone, p. 42).

Sensory deprivation may be considered a way of deautomatizing ordinary conscious activity. In describing yoga, we have said that the idea behind yoga is to gently carry the mind away from its preoccupation with outward things, allowing it to turn "inwards" and to calm itself. In sensory deprivation exercises the mind is deprived of all outward stimulation and naturally turns inward and begins to become quiet. This leads to an increased receptivity to the internal world, i.e., to other states of consciousness. Lilly writes:

> . . . I apparently tuned in on networks of communication that are normally below our levels of awareness. . . . I did hours of work on my own hindrances to understanding myself . . . I did hours of meditation, concentration and contemplation . . . (Ibid., p. 43).

and

> In my own far-out experiences in the isolation tank . . . I have come upon the two guides. These two guides may be two aspects of my own functioning at the supraself level. They may be entities in other spaces, other universes than our consensus reality. They may be helpful constructs, helpful concepts that I use for my own future evolution. They may be representatives of an esoteric hidden school. They may be concepts functioning in my own human biocomputer at the supraspecies level. They may be . . . (Ibid., p. 89).

They may be explained many different ways but one thing is certain, "they are." Lilly had to remove himself from all external stimulation in order that his mind could become quiet enough to be receptive of and perceive the two guides. Sensory deprivation is

another method used for deautomatizing the active mode of consciousness allowing receptive modes to emerge.

Perhaps we can consider renunciation and ascetism as psychological means for sensory deprivation. Long-term deprivation of a particular class of stimulus "nutriment" can cause an alteration of those functions previously established to deal with that class of stimuli. These alterations seem to indicate a type of deautomatization.

XXIII. SUFI TEACHING STORIES

Many valuable teaching stories such as Aesop's Fables, Arabian Nights, Don Quixote, and Gulliver's Travels enrich world literature. Paul Reps has compiled a series of books based upon teaching stories of Zen masters; Idries Shah has popularized the Sufi teaching stories. Teaching stories not only provide pleasure and advance useful parables, they also relate to the intuitive faculty which cannot be reached by any other convention. They establish a means of communication with a nonverbalized truth beyond the customary limitations of our familiar dimensions, enabling the reader to perceive aspects of reality he may not otherwise perceive.

The teaching stories may be considered word pictures which create visual symbolic situations. Embodying a sophisticated use of language designed to pass beyond intellectual understanding and develop intuition, they deautomatize active mode consciousness allowing the intuitive mode to emerge. Teaching stories employ situations which

transcend usual intellectual filtering apparatus and connect with the arational nonverbal, nonlineal part of the mind which cannot be easily reached otherwise.

It is the genius of this form of literature that intellectual analysis still has a function, though such analysis does not exhaust the story. This literature works on both modes of consciousness: the active (intellectual) and the receptive (intuitive).

Idries Shah says that Sufism, the "secret tradition" is not available on the basis of assumptions which belong to the world of intellect alone. If it is felt that truth about extraphysical fact must be sought only through a certain way of thinking, the rational and "scientific" one, there can be no contact between the Sufi and the supposedly objective seeker. In his book The Sufis, Idries Shah emphasizes:

> Sufi literature and preparatory teaching is designed to help bridge the gap between the two worlds of thought. Were it not possible to provide any bridge at all, this book (The Sufis) would be worthless and should not have been attempted.

XXIV. STRUCTURAL INTEGRATION (ROLFING)

Presently many forms of "body therapy" are becoming popular including Reichian message, Alexander technique, Feldenkrais technique, bioenergetic analysis, hatha yoga, martial arts, and body massage. Here we shall review a form of body therapy created by Ida Rolf, known as "structural integration."

Structural integration has therapeutic value for many different

reasons. Claudio Naranjo, for example, claims that structural integration is therapeutically valuable because of the pain it induces in the individual. Robert Frager believes that it changes "energy-fields" and John Lilly reports that it releases energy tied up in rigid muscle postures. Dave Sobel suggests that the goal of structural integration is to realign the plastic structure of the body so that the energy field of gravity can act to support the energy field of man. Each of these viewpoints appears to be theoretically viable and hold some bearing on our discussion.

Structural integration attempts to release physical and emotional tensions by realigning the body structure. The assumption is that the body mirrors physical and emotional traumas of the past. These traumas affect the body structure, which in turn, affects the individual psychologically. Not until the body is realigned does the emotional or psychological problem go away. Mere intellectual insight is not enough. The body structure itself must be realigned. Structural integration is a process of direct physical manipulation and deep massage.

The active mode of consciousness has definite psychological and physiological manifestations. For example, early in life <u>focusing attention</u> is associated not only with the use of eye muscles but also with the muscle movements of the head, and body, whereby visual interest is directed toward objects. Jean Piaget (1959) has noted that thinking develops in conjunction with perception and manipulation of objects, and because of this, object-oriented thought becomes

intimately associated with the striate muscle effort of voluntary activity.

Structural integration is a physical method for deautomatizing the active mode of consciousness by realigning the body structures. It attempts to release the muscles, facia, organ and bone positions associated with the active mode allowing new physiological possibilities to emerge, i.e., receptive mode physiology.

The active mode is dominant and this affects the individual's physiological set. Ida Rolf (1968) claims that once this has happened the physical attitude is invariable; it is involuntary; it can no longer be changed by thought or even by mental suggestion. Such setting of a physical response also establishes an emotional pattern. The subjective emotional tone becomes progressively more limited and tends to remain in the restricted and closely defined area of the active mode. Henceforth, the individual lives, moves and has his being in that mode. Physical manipulation of the body is required if a person expects to realize the receptive mode of consciousness.

XXV. TRANSCENDENTAL MEDITATION

Demetri Kanellakos is currently leader of a Stanford Research Institute project studying the "psychobiology" of transcendental meditation (TM). In connection with his interest in TM, Kanellakos has published several papers including The Psychobiology of Consciousness and Transcendental Meditation and Four Levels of Speech or

Utterance. He has just finished, with J. Lukas of SRI, co-authoring a book entitled The Psychybiology of Transcendental Meditation--Literature Survey. Here we will review some of Kanellakos' work related to "bimodal consciousness."

Kanellakos explains that the method of TM is one of "letting go." This deautomatizes the active mode of consciousness because "letting go" overrides the mind's ordinary activity and need to manipulate. Kanellakos reports that TM is a "non-doing process." The individual "lets" the mind "do nothing." According to Kanellakos this is what the mind wants to do most of all. After having been active it wants to rest. Kanellakos asserts:

> The mind is like an Odysseus looking for its Ithaca. After the "Trojan War," the stress and strain of daily life, it wants to go and rest in its island and home--which is pure existence, bliss-consciousness. (The Psychobiology of Consciousness and Transcendental Meditation).

It is not so easy to let the mind do nothing. Thoughts always seem to creep into consciousness, capturing attention; Kanellakos calls these thoughts "barriers" and "blockages." These thoughts, indicative of stress or some unfinished business, are barriers to bliss-consciousness. TM is an "unstressing" process, physiologically and psychologically.

Kanellakos, referring to the meditative process, explains what happens is that as mental activity is reduced to a minimum, physical activity shuts down also, and a deep profound rest comes to the entire body. In this state of deep rest, it seems that there is, comparatively, so little energy being exerted that the nervous system

can't keep holding onto stresses and strains. It is natural for the body to let go of them if it is allowed to. Maharishi Mahesh Yogi, the leader and developer of TM, claims that this process is universal, that it applies to all nervous systems. Vernon Katz, a philosophy professor at Oxford who has been doing TM a long time, suggests that TM is a simple natural process which involves the progressive refinement of the nervous system through the regular alternation of deep rest and activity.

TM is a technique which allows gradual reduction of mental activity, reducing from gross frenetic levels to subtler, more calm levels. Kanellakos explains that when the subtlest level of mental activity is reached one goes beyond thoughts to where there's no more conscious activity. He emphasizes: "There is no more conscious activity because one has reached the 'source' of conscious activity." Kanellakos calls this the "fourth state of existence." In this state the individual has no thoughts yet is fully aware. In the waking state there are thoughts and awareness. In the sleeping state, no thoughts and no awareness. In the dreaming state there are thoughts but no awareness. In the transcendental state, the fourth state, there are no thoughts but there is full awareness.

Kanellakos emphasizes the receptive and perceptive nature of the transcendental state. In the transcendental state, brain awake and body quiet, the meditator "simply exists." And the more he learns to "simply exist," the more he learns to come out and perceive. He perceives himself and begins to really know himself.

Knowing himself, he then understands other people and the environment as well. Kanellakos concludes that the purpose of meditation is to eliminate stresses and strains from the subtle levels of the nervous system so that one can begin to perceive and understand.

The effects of transcendental meditation may be summarized as follows. Physiologically, TM produces a deep state of restful alertness which rejuvenates and normalizes the functioning of the nervous system. Psychologically, TM eliminates mental stress, promotes clear thinking and increased comprehension; it enriches perception while promoting efficiency and effectiveness of actions related to the active mode of consciousness. The combined physiological and psychological changes produce an overall effect suggestive of the receptive mode of consciousness.

XXVI. TRANSACTIONAL ANALYSIS

According to transactional analysis, each of us is three people. That is, people are able to act in three different ways--in their Parent, their Adult, and their Child. These three behavior modes are called ego states, and each ego state is useful in different situations. People may be stuck in any one ego state but a well functioning person is able to use all three. Briefly, the three may be described thusly:

Child is the creative and imaginative, angry, hateful or loving, impulsive, unthinking, spontaneous and fun-loving way of being. The Child feels genuine emotions. It loves to play and laugh. It can

become the dominant ego state in a person's life and this is often the case for many emotionally disturbed people.

Parent is a collection of pre-recorded rules for living. When a person is in their Parent ego state he thinks, feels and behaves like a demanding authority figure. The Parent decides, without reasoning how to react to situations, what is good or bad, and how people should live. The Parent can be life-supporting or it can be controlling, suffocating and oppressive.

Adult is a human computer. You feed it data which it stores or uses to make computations, according to logical computing programs. The Adult has no emotions. Most people like to think they are in their Adult ego state most of the time, but they confuse Adult with being mature and feel that maturity goes along with rational thinking. The Adult computes all the facts fed to it. If the facts are incorrect the Adult computer will produce incorrect answers. Sometimes the Adult stores information which has its source in the Child or in the Parent. This is known as contamination. When a contamination comes from the Parent, for example, it is called a prejudice.

TA has developed and defined the different major ways the ego functions. It may be considered a useful analysis of major directions that the active mode of consciousness takes. TA analysis begins by making us aware of our ego state functioning. It has us disidentify with these ego states enough to allow us an opportunity to witness how they operate within us. This is called "adoption of the witness"

in Psychosynthesis.

TA, for example, asserts that all people seek love and approval (strokes). It has defined about five major ways people structure their time to get strokes. TA says that transactions between people proceed from an ego state(s) of one person to the ego state(s) of another. TA analyzes in careful detail these transactions, sometimes labelling these transactions as "games" in which an individual assumes a role or roles (e.g., victim, persecutor and helper). TA analyzes these games and roles ascertaining how they serve the people involved, the pay-offs of playing the game, how they become established and alternatives to the games.

In every case the person is asked to disidentify from his life's drama enough to observe how he functions in the ways mentioned above. According to Thomas Harris, the goal then is to help the patient feel that whatever his life's drama may be, "it's OK." This is kind of like assuming the "witness" who watches it all happening with deep compassion--"I'm OK, You're OK." Everything is "OK." It's even OK not to feel OK. What we are describing here is the receptive mode of consciousness. By disidentifying from ego states, life scripts, and games, one desutomatizes active mode consciousness, allowing the more receptive alternative to emerge. Then one can be receptive and perceptive of life's drama from a more compassionate perspective. When identifications with ego states, scripts and roles are desutomatized, the compassionate receptive and perceptive state of being coming from the entire organism enables the person to function

authentically, according to his nature, in all situations.

When things aren't OK (e.g., one needs more strokes), he has to go and manipulate his world to make things more OK, but, when they're OK, it's all OK. One can "simply exist"--be in the receptive mode.

XXVII. ZEN MEDITATION

Before reviewing Zen meditation two related forms of meditation are mentioned.

The southern Buddhists (Therevadin) practice a form of meditation called "Sattipatthana Vipassana" (Application of Mindfulness). It starts with the simple exercise of "Bare Attention," where one registers thoughts only in the present. This process slows down the transition from the receptive to the active phase of the cognitive process. You don't think about your thoughts. You merely note them. This produces "peaceful penetration" which represents a step beyond conceptual thought. (Note the difference between this "open receptive" form of meditation and the "concentrative" form already reviewed.)

After the habit of merely noting each stimuli in the "here and now" without thinking about it, additional steps are sought--specifically, "Clear Comprehension." This advanced practice involves "describing" the noted thought or state in terms of its purpose, its suitability, the way in which it relates to spiritual practice, and finally in terms of its total impersonality. These descriptions are

ritualistic in nature helping one see the impermanence of thought, the way in which it perpetuates suffering, and the fact that it does not in any way imply the presence of an ego or "I."

"Transcendental Meditation" is an "open receptive" form of meditation. Dr. Kanellakos suggests that the beauty of TM is that anybody can do it because it doesn't require doing anything except doing it. TM is similar to "Shikan-taza," the Zen meditation, except that TM uses sound (mantra) and Shikan-taza doesn't.

The highest form of Zen meditation is "shikan-taza" or "just sitting." At first it is hard to grasp the literalness of the instruction to "just sit." But it means exactly what it says. A person meditating is "not supposed to do" anything except to be sitting. He is not to strive for enlightenment because if he is truly "just sitting," he is enlightened. That state of "beingness" is enlightenment itself. During meditation, thinking and fantasy are treated as intruders or distracting influences, to be patient with until they go away. Pain from the crosslegged sitting posture is regarded as part of the sitting and not to be avoided or categorized or even fought. "Be the pain" might be the instruction given to the student. The "being" that is referred to is essentially a sensory-perceptive experience. The teaching is aimed specifically at doing away with categorizing and classifying, an activity that is felt to intervene between the subject and his experience.

In meditation, the sense of time can change to what might be called timelessness. Again, the urgency to accomplish things is

undermined by the timeless orientation. Furthermore, during meditation the subject may experience a sense of total satisfaction with his moment-to-moment experience so that the need to strive for a distant satisfaction is diminished once again.

The sessions of sitting meditation take place three or more times daily within the setting of a communal society. At the "Tassajara" Zen center in California, for example, there are three forty minute periods for shikan-taza (4:30 a.m., 11:30 a.m. and 8:30 a.m.). At certain times in a student's stay at the Zen center there are periods of intense meditation--17 hours a day of shikan-taza!

XXVIII. ZEN VOWS

Zen aims at changing the experience of a person to that particular view of himself and the world which is called "enlightenment" (satori). If one looks closely at the psychosocial system of a Zen monastery, it becomes clear that different aspects of that system are coordinated toward changing the individual's usual orientation of striving for personal goals. The monastery aims at producing a state of "openness," "acceptance" and "non-discrimination." The principle means by which this is accomplished are meditation, ascetic- and bodhisattva vows, and communal living. We have reviewed "shikan-taza." Here we will review the three Zen vows: the vow of asceticism, the bodhisattva vow and the communal service vow.

Asceticism

Asceticism within the Zen community is not that of an anchorite who despises sensual pleasure as an enemy, but an asceticism that forms a backdrop against which the student can see the role that desire plays in suffering. In this connection it should be noted that a contemporary Zen master, Shunryu Suzuki, described renunciation as, "We do not give them up, but accept that they go away." This is similar to the Hindu principle of "vairag," the falling away of desires.

This approach to life means that any sensual pleasure that comes along is to be enjoyed for its own sake, but there is to be no attempt to hang on, to grasp, to strive for, or to reach for. If we look at the goals around which we organize many of our activities, we see that they often are oriented toward prolonging or bringing back a particular pleasure we have experienced, often to the detriment of the pleasure available at the moment. This lesson of non-grasping is brought home to the student over and over again in different situations which arise in the community.

Thus the emphasis on experiencing, on enduring, and on being rather than on avoiding pain or seeking pleasure--provides the groundwork for a mode of consciousness that Zen texts describe as non-dualistic, timeless, and nonverbal. It is part of the mode of organismic being that we have categorized as the receptive mode.

Bodhisattva

The principle purpose or goal held out for the students as legitimate and worthwhile is that of "bodhisattva." The bodhisattva vows "to save all sentient" beings from the suffering of delusion (it should be noticed that this is a selfless goal). The student will not be rewarded by having a special place in heaven if he accomplishes this, but rather that this purpose is the purpose of the universe of which he is a part. It is the Way (the Tao). Such an ethic of action directed toward the good of others (the basic ethic of almost all religions) provides a dimension for participation in the world in an active and energetic way but one that attempts to minimize the mode of consciousness associated with striving for one's own personal goals. Abraham Maslow provides the best description of the "bodhisattva" person:

> . . . I will define arbitrarily the Bodhisattva as a person a) who will help others; b) who agrees he will be a better helper as he himself becomes more mature, healthy, more fully human; c) who knows when to be Taoistic and noninterfering, i.e., nonhelping; d) who offers help or makes it available to be chosen or not chosen as the other person wishes; and e) who assumes that a good way to self-growth is via helping others. This is to say that if one wishes to help other people, then a very desirable way to do this is to become a better person oneself (The Farther Reaches of Human Nature, p. 221).

The Zen community devotes itself to the creation and maintenance of such a person. This community is concerned with the receptive mode of consciousness. This is not true of Western culture. Its primary concern is the active mode. This is good to a point. The point being the total ignoring and refusal to recognize the

importance, even necessity, for inculcating the receptive mode. George Leonard's social commentary is particularly apt:

> . . . the culture devotes itself to the creation and maintenance of a strange and unprecedented "self" almost entirely cut off from being and thus condemned to a ceaseless doing and getting. For such a self, the quality of being alive is simply irrelevant. Progress or success thus becomes associated entirely with changes in matter and energy external to the self, and "standard of living" comes to mean the use and accumulation of goods and services, nothing more. The main trouble is that we find it hard to consider our present mode of life and consciousness as "practical," "reasonable," "commonsensical" and "solid," when actually it stands out as an historical aberration (The Transformation, p. 35).

The third vow the Zen culture emphasizes is "communal service." Like the other two vows it attempts to establish the kinds of attitudes and motivation conducive to a "receptive mode of consciousness" style of life.

Communal Service

No one accrues profit in the Zen community. There may be a few status rewards, but these tend to be minimized. The students share in whatever work needs to be done, share the same daily routine, the same daily food, and the same discipline. Every activity is represented as being equally important as any other. Thus, washing dishes is held to be as "good" an activity as walking in the wood. Once again, such an attitude and structure militates against an orientation toward the future, because the future contains nothing intrinsically more satisfying than what is contained in the present. It militates against "competition" and "separateness" while stressing

"love," "respect," and "togetherness." It helps people live in the receptive mode.

XXIX. SUMMARY OF CHAPTER VI

A careful analysis of the twenty-eight "therapies" overviewed in this chapter indicates that five major techniques for deautomatizing ordinary consciousness form the nucleus to these various approaches. The five major techniques, briefly stated, are:

(1) Changing the underlying motives of the individual from "making it" to "letting it."

(2) Calming the active mind, i.e., "chitta vritti nirhoda."

(3) Reinvesting actions and percepts with attention. Cognition is inhibited in favor of perception.

(4) Evoking the physiological parameters related to the receptive mode.

(5) Changing the underlying cognitive style of the individual from the "linear analytic" (rational) to the "nonlineal holistic" (intuitive) style.

These five techniques are interrelated, so that the use of any one technique evokes physiological and/or psychological parameters similar to the use of another technique. For example, a decrease in conscious striving (active mode motivation) results in the calming of the active mind (and vice-versa). Decreasing conscious striving and calming of the active mind are basic techniques for

facilitating receptive mode consciousness. Both occur when the receptive mode appears. Both are methods for facilitating and expressions of the receptive mode of consciousness.

The first of the five major techniques is one which attempts to change the underlying motivation from active mode to receptive mode motivation. The action mode is a state of conscious striving, oriented toward achieving personal goals that range from nutrition to defense to obtaining social rewards, plus a variety of symbolic and sensual pleasures, as well as the avoidance of pain. The active mode is defined by a variety of physiological and psychological processes that develop together to form an organismic mode, a multidimensional unity adapted to the requirements of manipulating the environment. In contrast, the receptive mode is a state organized around intake of the environment rather than manipulation. As Deikman suggests, the functional orientation that determines the mode has to do with the goal of the organism's activity: whether or not the environment is to be acted upon, or whether stimuli or nutriment are to be taken in. "Making it" describes the underlying attitude basic to active mode motivation while "letting it" describes the underlying attitude basic to receptive mode motivation.

In the course of human development the action mode has priority to first insure biological survival and then promote effective functioning in the social organization. The receptive mode develops also--but it occurs as an interlude between increasingly longer periods of action mode functioning. This developmental preference

for the action mode has led us to regard the action mode as the proper one for adult life. In Western civilization, the underlying motivation and orientation is towards the individual exerting direct, voluntary control over most phases of his life. This orientation of control is enhanced by the ideal of the self-made man and by the pursuit of material and social goals--all of which call for manipulation of the environment and of the self. The action mode dominates our consciousness. Men, however, have been concerned for many years with ways to shift to the receptive mode of consciousness.

This chapter introduces twenty-eight ways currently being used to facilitate the shift to the receptive mode. A major technique found in many of these therapies is based on the premise that the mode is determined by the motives of the individual organism.

Many of the therapies emphasize ritual. Ritual facilitates receptive mode consciousness by virtue of its emphasis on relinquishing conscious striving and intellectual control. Rituals are done for their own sake with minimal concern for personal reward. The Arica school has developed a number of rituals which evoke the receptive mode by merit of their emphasis on expressing the "objective virtues." Such action facilitates the "I-thou" relationship characteristic of the receptive mode. Such expression of "objective virtues" is also a significant element in Bhakti yoga. Life is conceived of as a ritual; the Bhakti yogi committed to acting in all cases with "selfless love." The goal of Karma yoga is to shift

underlying motivation and functional orientation. "Nishkam Karma," desireless action, or action without desire for the fruits of action, is Karma yoga. The three Zen vows may be considered as personal intent to relinquish conscious striving and intellectual control while facilitating the functional orientation characteristic of the Bhakti or Karma yogi. Many of the therapies require a shift in functional orientation from that of "making it" to that of "letting it." In biofeedback, for example, alpha-waves occur when one surrenders to the receptive mode; Elmer Green calls this "passive volition." In concentrative meditation the meditator adopts an attitude of "passive abandonment" to the object of meditation, representing an important shift for the meditator away from the action mode and toward the receptive mode. Instead of isolating and manipulating the object, he becomes one with it and takes it into his own space. Transcendental meditation and Zen meditation also emphasize "passive abandonment," even though no explicit object of meditation is prescribed, just whatever physical or mental stimulus enters consciousness. In all these meditations the meditator is not supposed to do anything. He is supposed to let things happen rather than make things happen. As Kanellakos describes it, the meditator learns to "simply exist." Koans and mandalas must be approached with the receptive attitude of "letting it." The nature of the koan itself and the whole koan process compels one to surrender and adopt a "let it be" attitude. Mandalas are "embodied" when the individual stops analyzing them and abandons himself to them. Gestalt awareness

training, sensory awareness training and right-mindfulness all emphasize perceptual receptivity, viewing conscious striving as interfering with authentic awareness of ongoing experience. The Gestalt emphasis on present-centeredness requires "passive abandonment" to ongoing experience. Charlotte Selver emphasizes the "development of quiet alertness." Inner and outer experiencing is facilitated when one knows how "to be" quiet and sensitive. In these three "awareness" therapies an individual is asked to be "here and now" as often as possible. The "way of mindfulness" requires the receptive mode of consciousness. The goal of transactional analysis is to help people out of their need for ego-directed activity while facilitating the feeling "I'm OK." The goal of therapies like TA, Gestalt and Bioenergetics is to help an individual feel good about who he is. There is then less need to make things happen; one is more able to "simply exist." A careful analysis of other therapies, such as intuition training, martial arts and Raja yoga show that part of these therapies are also based on the premise that individual motives determine the mode of consciousness.

The second of the five major techniques is to calm the active mind. This basic technique has been reviewed theoretically in the section entitled "Chitta Vritti Nirhoda," in Chapter III. Arica training attempts to quiet the mind by shifting the focus of consciousness from the "intellectual center" to the whole body. According to Oscar Ischazo, when the individual ages, the mind takes over

and tries to direct everything, resulting in incessant mental activity and endless interior chatter. Arita's "ego reducing" exercises calm the mind in order that the receptive mode emerges. Bioenergetics also attempts to quiet the mind by shifting consciousness to the body. Gestalt awareness training, sensory awareness training and intuition training all require "chitta vritti nirhoda."

Authentic awareness and intuition are both directly related to the degree of mental calm. According to Frits Perls and Charlotte Selver, mental activity distances consciousness from authentic awareness, i.e., experiencing the "here and now." Aspects of the therapies of present-centeredness and right-mindfulness emphasize mental calm in order to facilitate present awareness of ongoing experience. Roberto Assaglioli calls for a "psychological cleansing of the field of consciousness" in order that the intuitive faculty can emerge. The procedure in Psychosynthesis for intuition training emphasizes relaxation and quietness. In biofeedback training the organismic components of the receptive mode emerge only when the body is relaxed and the mind quiet. For example, alpha brain-wave production and a quiet mind are directly related. The goal of the three meditative disciplines is also that of relaxed body and quiet mind. Shikan-taza and transcendental meditation facilitate the gradual reduction of mental activity, reducing from gross frenetic levels to subtler, more calm levels. Kanellakos explains that when the subtlest level of mental activity is reached one goes beyond thoughts to where no further conscious activity exists. "Chitta vritti

nirhoda" is attained by achieving "one-pointedness of mind." Concentrative meditation, koan, mandala and mantras may all be seen as therapies directed toward achieving this "one-pointedness of mind." In Raja yoga, dharana or "concentration" is used to make the mind one-pointed. As concentration becomes deeper it is called dhyana. After a person achieves "one-pointedness of mind" he lets go of his object of concentration bringing to a total cessation the thought processes. Claudio Naranjo calls this the cultivation of "inner silence" and the attainment of "receptivity." Gestalt therapy requires a quiet mind. In the Gestalt therapy session there are certain ways the Gestalt therapist helps his patient "experience" his concerns rather than "thinking" about them. A quiet mind facilitates present awareness of ongoing experience. Each moment of contact with actual personal experience is therapeutic and leads to growth.

The third major technique attempts to reinvest actions and percepts with attention. According to Deikman, deautomatization may be conceptualized as the undoing of automatization, presumably by reinvesting actions and percepts with attention. In reflecting on many of the therapies, one can see that they constitute manipulation of attention so as to produce deautomatization. The percept receives intense attention while the use of attention for abstract categorization and thought is explicitly prohibited. Since automatization normally transfers attention "from" a percept or action "to" abstract thought, the "therapies" exert a force in the reverse direction.

Cognition is inhibited in favor of perception; the active intellectual style is replaced by a receptive perceptual mode.

Concentrative meditation exemplifies this third approach for desutomatizing ordinary consciousness. The meditation exercise can be seen as withdrawing attention from thinking and reinvesting it in percepts--the object being concentrated on. Transcendental meditation and Zen meditation facilitate this same change of attentional focus though not upon one particular meditative object. The movement exercises of the martial arts can be seen as withdrawing attention from thinking and reinvesting it in action and percepts. In both Gestalt awareness training and Gestalt therapy attentional focus shifts from thought to body sensation, feelings, actions, percepts and even one's self. In Gestalt therapy, the thinking process is given the perjoritive term "computing" and the participant in this technique is invited to reinvest attention into the immediate situation, to "stay in the present continuum of awareness." Present centeredness and right-mindfulness are highly similar to Gestalt therapy's emphasis on bringing awareness to ongoing experience. Sensory awareness training attempts to withdraw attention from thinking reinvesting it in percepts. The percept receives intense attention while the use of attention for abstract categorization and thought it prohibited.

Gestalt and bioenergetic therapy recognise the verbal-intuitive split in consciousness. Often we may utter an innocuous phrase, such as "I am happy about this," while our voices and gestures

indicate just the opposite. The practitioners of these therapies invite the participants to calm their minds reinvesting attention in their body language and feelings. Receptive mode forms of language exist which express otherwise ineffable experiences by shifting attentional focus to subjective experiences. The Arica school has developed an entire technology of dance, eurythmics and drumming. Certain body movements and rhythms are able to capture the attention of the conscious mind. Dancing and music can be seen as withdrawing attention from thinking reinvesting it in action, percepts, body sensations and feelings. Mandala and aspects of intuition training such as geometric forms and crafts are other therapies which facilitate deautomatization by reinvesting actions and perceptions with attention. The many therapies which require the deautomatization of conscious activity emphasizing experience over thinking may be classified with this third basic technique. Jnana yoga, sensory deprivation and transactional analysis (disparate as they may appear) are similar in that cognition is inhibited in favor of perception; the active intellectual style is replaced by a receptive perceptual mode. The therapies which emphasize physical and emotional expression may also be categorized within this third technique. Gestalt therapy, bioenergetics and transactional analysis emphasize receptivity to, and expression of, physical sensations and emotions. Bhakti and Karma yoga emphasize receptivity to, and expression of, the "objective virtues" as described by Oscar Ischazo. However described, these therapies are based on the

same basic premise--deautomatization of ordinary consciousness occurs by reinvesting action and percepts with attention.

The fourth basic technique is one which attempts to facilitate the receptive mode of consciousness by evoking the physiological parameters related to the receptive mode. Structural integration, for example, realigns the body structures. Among other things, it attempts to release the muscles, facia, organ and bone positions associated with the active mode, allowing new physiological possibilities to emerge, i.e., receptive mode physiology. The techniques of structural integration combine the traditional esoteric emphasis on the interrelatedness of body states and consciousness with a more modern knowledge of anatomy and physiology. While structural integration affects consciousness by manipulating the physiological parameters associated with the active mode, biofeedback affects consciousness by surrendering to the physiological parameters associated with the receptive mode. Both are body-centered techniques that give due weight to the esoteric consideration that body states and subtle "body energies" can effect consciousness. The disciplines of the martial arts work with body positioning and subtle "body energies." In Raja yoga, asanas are bodily positions which create serenity of mind inducing greater receptivity and awareness. Asanas and pranayama are concerned with the purification of the "subtle nerve channels." Through asanas and pranayama these nerve channels become purified and opened, allowing vital energy to flow freely through the body. Transcendental meditation clears the body of

"barriers" and "blockages." TM is an "unstressing" process which calms the body and mind allowing vital energy to flow freely. All the Arica exercises facilitate the free flow of vital energy back to "essence." Physiological exercises like the mentations, gym and dance recognise that consciousness must be spread throughout the whole body and not centered merely in the head. Bioenergetics is also directed towards deautomatising conscious activity and increasing body awareness. Stanley Keleman calls this process "re-eroticising" the body. Bioenergetic theory claims that through the body one has the most immediate access to emotions. Active engagement of the body in therapy clears the organism physiologically, emotionally and psychologically. Vital energy flows freely. Alexander Lowen claims:

> If a person is to be fully self-expressive, all his chronic muscular tensions must be eliminated. When this is accomplished, the breathing becomes full and free, the energy level of the organism rises and feeling becomes the determinant of behavior. The person who is self-expressive has clear, shining or sparkling eyes, a rich, melodious voice and graceful, easy movements (Self-expression New Developments in Bioenergetic Therapy, p. 5).

This thesis referred to "politics of the nervous system" in Chapter II. It is the function of the nervous system, by its physiological design, to reduce the amount of "useless and irrelevant" information reaching an individual. It also serves as a selection system. Psychedelic drugs, like LSD, affect the nervous system allowing more information to enter awareness. According to Aldous Huxley, psychedelic drugs affect the nervous system's "reducing-valve"

by inhibiting the production of certain enzymes which regulate the supply of glucose to the brain cells. The psychological changes attributed to LSD intoxication may be considered a manifestation of chemical changes in the body which affect the nervous system. Repetition of certain "mantric-formulae" may produce physiological effects similar to LSD intoxication. Benjamin Lee Whorf claims that mantras affect consciousness by repatterning states in the nervous system and glands. Robert Ornstein suggests that concentrative meditation is a practical technique which uses an experiential knowledge of the structure of our nervous systems to affect changes in consciousness. In certain languages, Sanskrit, for example, each syllable of each word is endowed with significance and efficacy. The rhythm and sound of each syllable has definite physiological repercussions which affect consciousness. Many of the therapies are effective in facilitating the receptive mode because of their different methods of affecting the individual's nervous system and subsequently evoking the receptive mode of consciousness.

The fifth basic technique attempts to facilitate the receptive mode of consciousness by evoking the cognitive faculties related to the receptive mode. The active mode of consciousness has been described as verbal, analytic, lineal and rational while the receptive mode has been described as nonverbal, holistic, nonlineal, and arational. These two kinds of cognition have been described and referred to throughout this thesis.

Many of the therapies can be seen as effecting the deautomatization of active mode cognition while facilitating receptive mode cognition; intuition training, for example, is specifically directed towards this end. LSD certainly affects cognition in this way. Accounts of LSD experiences reveal a cluster of characteristics identifying it with receptive mode cognition: a marked decrease in self-object distinction; a loss of control over attention; the dominance of paralogical thought forms; intense affect and vivid sensory experience; decrease in reality testing; decreased field articulation and increased parasympathetic stimulation. Koans are illogical and cannot be answered analytically or logically. The lack of a rational, logical solution forces the student to discard all verbal associations, all rational thoughts, all sensible solutions. Sufi teaching stories embody a sophisticated use of language designed to pass beyond intellectual understanding and develop intuition. Music and receptive mode languages evoke receptive mode cognition. The mandala can't be grasped linearly or analytically. Paralogical thought forms grasp it best. One can't look at a mandala with his eyes and brain only but must receive it with the whole body. Therapies like Arica, Gestalt, bioenergetics and transactional analysis, concerned with personal growth, emphasize receptive mode cognition. Personal problems and concerns are not to be related to by active mode cognition only. The deepest insights which facilitate personal growth are manifestations of receptive mode cognition.

These therapies all have particular exercises which help the individual to look at himself from an intuitive perspective.

There may be other ways to analyse, synthesize and summarize the twenty-eight "therapies" overviewed in Chapter VI. Certainly the "five major techniques" as presented do not account fully for all the therapies nor do they do complete justice to each one; but hopefully they do contribute to a credible synthesis centered around the major theme of this thesis: deautomatization of ordinary consciousness and the emergence of the receptive mode of consciousness.

Perhaps a concise logical analysis of the therapies is not so important anyway. Perhaps we have been analysing the therapies too long and the time has come to practice them personally. Perhaps the time has come for each of us to experience the receptive mode and not merely talk about it. After all the talk of a new synthesis, there remains a word of caution, addressed especially to those in the "helping" professions. It would be the height of absurdity if we were to settle, now, for a strictly intellectual understanding of the receptive mode of consciousness and the therapies evoking the receptive mode. We should experience these therapies personally. We should experience different modes of consciousness, being receptive to what they teach us.

CHAPTER VII

SUMMARY

The purpose of this thesis has been twofold: (a) to introduce the general concepts, current research and therapeutic applications of a psychology of human consciousness; and, (b) to synthesize many areas of study which presently contribute to a renewed area of concern for a psychology of human consciousness. Drawn from the fields of psychology (humanistic, developmental, learning and social), anthropology, philosophy, mystical religion and physiology, this thesis provides a tableau of insights into human consciousness.

The task has been difficult yet challenging. The pool of information is large and at present no definitive theory, research or structure exactly prescribes work in the area of human consciousness. Thus, this thesis may seem a superficial coverage of the problem. It is hoped, however, that this thesis has served as a map introducing areas of concern while providing basic frameworks for further research in both theoretical and applied psychology.

It was suggested in Chapters I and II that numerous approaches are associated with understanding human consciousness. The new psychology of consciousness, as presently developed, cannot be segmented into discrete components, each carrying a definitive meaning. However, it is suggested that certain concepts and themes pervade this new psychology which are of particular importance in understanding human consciousness.

Chapter III introduced the concept of ordinary consciousness. Concentrating upon this phenomena, the psychology of human consciousness will have foundations from which to explore and explain alternative states of consciousness. Chapter III introduced and developed two essential themes which explain the nature of ordinary human consciousness. Firstly, consciousness ordinarily appears as a stream. Secondly, the direction the stream takes is a manifestation of selective and restrictive processes.

Consciousness ordinarily is active continually turning from one thought to another. Borrowing Alan Watt's term, this aspect of consciousness was called "minding." Consciousness perpetually shifts from one stimulus to another, to a thought of the past, to a bodily sensation, to a change in external stimulation. The stream of consciousness carves its own path. The second theme looked closely at the minding process claiming the nature of consciousness is selective and restrictive.

Physiologically and psychologically the human being selects some information disregarding other. What each human selects and rejects determines his picture of the world; the direction his stream of consciousness takes is a manifestation of a highly discriminative process. Chapter III looked at the biological and psychological determinants which explain and develop the two essential themes related to the concept of ordinary consciousness. It reviewed roles played by language and desire in the development of ordinary consciousness.

Finally, Chapter III reviewed the concept of direct perception, introducing an alternative state of consciousness. This alternative

state of direct perception was considered as a diminution of the interaction nature of consciousness; a state in which one does not select or reject parts of the world. This state is reached through the deautomatisation of ordinary consciousness.

Chapter IV introduced the concept of deautomatisation. Deautomatisation is an undoing of the ordinary psychic structure permitting increased sensation, increased perception and increased receptivity. Alternative modes of consciousness are a consequence of deautomatising the psychological structures that organize, limit, select, and interpret perceptual stimuli. Chapter IV attempted to explain deautomatisation by referring to six major themes traditionally related to the process of realising alternative states of consciousness. It attempted to provide the reader a feel for the nature of the process which Deikman calls "deautomatisation."

Chapter III hinted at a complementary mode of consciousness. Chapter IV explicitly introduced it as a receptive perceptual mode, claiming that when deautomatisation occurs cognition is inhibited in favour of perception; therefore, the active intellect is replaced by a receptive perceptual mode. Chapter III described the restrictive selective nature of ordinary consciousness. Chapter IV called this, borrowing Deikman's terminology, the active intellectual mode of consciousness. Chapter IV then presented its alternative, the receptive perceptual mode of consciousness.

In the receptive perceptual mode the mind is still, enabling the individual to be more receptive. Instead of "manipulating" the

environment the individual "experiences" it. In order to experience this alternative mode of consciousness there must occur a "deautomatization" of the active intellectual mode. Deautomatization of ordinary consciousness allows the receptive perceptual mode to emerge.

Chapter IV attempted to show that the deautomatization of ordinary consciousness produces an alternative mode which can be described in the same way that the process of enlightenment has been described. The seven sections of Chapter IV tried to blend traditional esoteric themes with modern scientific psychology showing that enlightenment and the enlightenment process are closely related in theory and practice to the major concepts introduced in Chapter IV--deautomatization, active and receptive modes of consciousness.

Chapter V explored theory and research relevant to the psychology of consciousness. After reviewing the work of Deikman, Ornstein and Keyes, it reviewed some of the physiological and psychological parameters which differentiate and define the two complementary modes of consciousness--the active and receptive modes. The psychological analysis focused primarily on cognition suggesting that there are two ways of knowing the world, rationally and intuitively. These two kinds of knowing were related to the two modes of consciousness, the rational being a "thinking of the active mode," the intuitive being a "thinking of the receptive mode." Receptive mode cognition was explained and developed. Chapter V extended its discussion by referring to three exemplary areas which shed further light on the matter of bimodal consciousness. Studying the Tao symbol and I Ching, Chapter V concluded with a brief look at how the two

modes of consciousness have been portrayed philosophically.

Certain concepts and themes pervade this new psychology of consciousness, which are important when one is attempting to understand and work with human consciousness. At this time, however, the most significant introduction to this new psychology would be an overview of the contemporary research presently contributing to a psychology of human consciousness. Chapter II, entitled "Contemporary Researchers of Consciousness" overviewed several scholars currently considered leaders in the field.

Since the psychology of human consciousness is in a period of new formation, this thesis relied, to a large extent, upon contemporary research. The study of consciousness is dominated by individuals, groups and systems; it is not yet organized, nor perhaps will it ever be. Because this is the case, students interested in human consciousness should become familiar with the scholars presently contributing to this new psychology. This thesis has tried to introduce to its reader almost all the major contemporary researchers of consciousness.

If this thesis served as a map introducing the new psychology of consciousness while providing basic frameworks and foundations for further advances in the area, it did so in three ways: (a) by introducing major concepts and themes which currently pervade this new psychology; (b) by introducing contemporary research and researchers presently contributing to a psychology of consciousness; and, (c) by introducing some of the methods (traditional and modern) currently being used to promote self-integration and self-actualisation, especially those

concerned with modifying personal consciousness.

Chapter VI presented some of the "therapies" currently being used to promote self-integration and self-actualization, especially those concerned with modifying personal consciousness. Until recently, western therapeutic systems concentrated primarily on verbal exchange and intellectual analysis. This no longer is the case. Currently western therapy is adopting strategies conducive to inculcation of the receptive mode. Nonverbal and arational strategies have become an important part of the therapeutic process.

There are many therapies currently being used; some have been borrowed from esoteric traditions such as yoga and Sufism; others are an extension of traditional western therapies advanced by new scientific knowledge. Others are an amalgam of many different techniques--a psychosynthesis. At first glance these therapies seem vastly different with disparate methods and goals. A closer look, however, shows this not to be the case. Chapter VI showed that every therapy attempts to desutomatize ordinary consciousness. Chapter VI reviewed many therapies currently being used, showing how they promote self-integration and self-actualization by shifting consciousness from the active to the receptive mode.

Here this thesis ends. To what extent this new psychology of human consciousness will prove to be a significant contributor to the greater understanding of the psychological dimension of human life will be determined at a future date. It is hoped that this thesis has made obvious some of the possibilities which this field of study offers to

our knowledge of our self, our personal fulfillment, and our self-actualization.

PERSONAL COMMENTS

At this point, I would like to reflect for a moment upon my feelings about this thesis. My feelings are mixed. I feel it is a good thesis for me and for my purposes. It is certainly not the work of a scholar as brilliant as those mentioned throughout this thesis. And yet, it has scholarly merit. No doubt a scholar in psychology, philosophy, physiology, or religious studies could find error or lack of quality in some of the ideas presented. I must acknowledge their criticisms. My only answer is that I have never considered myself a scholar and perhaps never will be. But I feel my thesis has merit even though it is weak in some areas. It is above all, a synthesis of many disparate systems and ideas. I have tried to create a piece of work which brings together many fields of study I have been introduced to during six years of university. Of what use would those six years be (from an academic perspective) if I were not able to use that knowledge I have spent thousands of hours trying to gain? My thesis was to be a statement of those years, and of the knowledge I gained during those years.

I am pleased that my thesis has been in an area which is of particular interest to me. In this way it has been an exciting and fulfilling experience. It has not been, as I had once feared, merely

something I had to do in order to get a degree, a job, or whatever. It has not been a means to an end but an end in itself. It has been a learning experience beyond anything I had imagined.

For the first time I feel I have some worthwhile knowledge to offer others. This thesis has taken me a thousand strides forward towards being a better teacher and counsellor. I have a long way to go, much work and much study in this area of consciousness before I really can make a significant contribution to the fields of psychology, education, and counselling. If I ever do make such a contribution, I suspect this thesis will have helped me in that direction.

My hope for this thesis is that it will serve as a map introducing the "nature of human consciousness" to students who are interested in the subject. I hope the thesis will provide a framework for further research in both theoretical and applied psychology. I hope it finds its way off the library shelf once in a while and helps some people in some way to understand and work with consciousness.

Finally, I am pleased to be nearing the end of my work on this thesis. There is much left to learn and much left to do. It is now time to start a new chapter, in my life.

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